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Illinois Catholic Historical Review

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ILLINOIS' FIRST CITIZEN, PIERRE GIBAUT

(Continued from July, 1925)

LAST STRENUOUS YEARS

At long last, less through choice than necessity, and as a veteran approaching the end of his temporal career, Father Gibault yields to the entreaties of the Spanish jurisdiction, leaves the country of his adoption, the field in which he has labored for twenty-four years, the domain in which he scored not only numerous spiritual successes, but great temporal ones as well, all of which, however, remained apparently unappreciated, and takes up his career anew, not indeed in a new field because out of his charity he has labored in it repeatedly before, but under a new spiritual jurisdiction.

Here we are to follow him through a service of twelve years, and even at this period of his career will be able to find that there were those who would find fault, not indeed with his personal behavior, as was the case with some of the scandal mongers on the other side of the river, but with his charity and generosity, which in some cases was assumed to be detrimental to what might be called the business administration of the jurisdiction.

If the career of this distinguished priest is but poorly traced in the available records during the period of his labors in the Illinois country proper, it is infinitely more obscure from the time he removed to the Spanish or Missouri side. Indeed, had it not been for the splendid letters written by him and the answers thereto, and the appearance of his firm, clear handwriting in every register of church proceedings kept during the period of his activity throughout all Mid-America, this all too brief account of his life could never be written.

A standing certificate of character for the tireless priest may be read in the church registers of Kaskaskia, Cahokia, Prairie du Rocher, Vincennes, Mackinac, Detroit, St. Genevieve and New Madrid, in all of which places he ministered frequently; nor do these by any means cover all the points where he labored for the salvation of souls. Some day some society or some man of means will do a great service to his own and succeeding generations by compiling all the entries extant made in the numerous church records throughout Mid-America in the handwriting of Pierre Gibault, and when that is done the publication will demonstrate a life of complete devotion to God's service.

In this last re-location Father Gibault severs finally and completely all his connection with both French and American jurisdictions, and at last yields to the necessity of taking the Spanish oath of citizenship. For years he has held out against this transfer of civil allegiance. It will be remembered that he lived on the Spanish side for a number of years, but held himself as pastor of the Immaculate Conception at Kaskaskia, on the Illinois side, ministering in St. Genevieve only as an emergency representative, acting by request of the actual Spanish representative of the Church.

Now he takes the oath of civil allegiance and, whereas, he has held the title of vicar general on the Illinois side for a period of at least twenty years, he now lays down that distinction, and becomes subject to the vicar general of another bishop.

An able investigator and a devout Catholic priest, the Reverend John Rothensteiner, of St. Louis, has lately published in the columns of the *St. Louis Catholic Historical Review*, his own study of Father Gibault's activities after coming into Missouri, and until the time of his death, and because we appreciate this recent study, as well as entertaining a desire that the reader may have another view of the distinguished subject of this volume, we quote at length from Father Rothensteiner's paper:

"Pierre Gibault was called to New Madrid, where he received the appointment as pastor of the parish church of Saint Isidore in 1793. But Gibault's spiritual labors in New Madrid began much sooner, probably in 1789, when he left Cahokia. This parish of New Madrid included the dependencies of Arkansas Post and Little Prairie, which latter village was founded by François Le Sieur, in 1797, whilst Arkansas Post dates back to the days of Saint Cosme and his companions. Father Gibault administered the sacraments of the church in Arkansas Post as early as October 8, 1792, and signed himself as 'Cure de la Nouvelle Madrid,' parish priest-elect of New Madrid, that is, his election was not as yet confirmed by episcopal authority. But on July 11, 1793, he first signs an entry of marriage, 'P. Gibault

per nous Pretre, Cure de la Nouvelle Madrid.' From this it follows that Father Gibault attended New Madrid and its dependencies since his departure from Cahokia in 1791, and became the first canonical pastor of New Madrid in 1793.

The immediate reason for Father Gibault's change to the Spanish jurisdiction and civil allegiance is to be sought in the two facts that he was no longer welcome in the diocese of Bishop Carroll of Baltimore, whose claim to all the territory of the United States was now acknowledged, and that he was not allowed to return to his home in Canada on account of his political activities in Kaskaskia and Vincennes. An offer from Catholic Spain was therefore most acceptable, especially as he knew the various older French settlements on the Spanish side of the river. It is certain that Father Gibault took the oath of allegiance to His Most Christian Majesty and that he attained some real successes in his new field of labor.

Spiritually, he was now under the jurisdiction of the Bishop of Louisiana and Florida, represented in Upper Louisiana by the Vicar General James Maxwell, residing in Ste. Genevieve. As pastor he received a salary of 600 dollars from the government, in addition to the perquisites which were fixed by royal ordinance. He succeeded in 1799 to obtain the consent of his parishioners as well as of the intendant Morales to build a church in New Madrid, dedicated to St. Isidore. The church was an edifice of 60 feet long, 28 feet wide and 16 feet high between ground and ceiling. 'The Carpenter work,' says the report of the commissioners, 'is constructed of cypress timber, covered on the outside with planks of the same wood. It has a partition in the width for the sacristy, ten openings with their windows and gratings, an altar with tabernacle of cherry-wood, a picture of the Holy Virgin Mary eight feet by five and one-half feet wide, framed in wood, a belfry with a metal bell weighing fifty pounds,' which was estimated to be worth 1200 pesos. The parish residence was a building 21 feet by 16 feet wide, rather small according to modern ideas of comfort. It was, as Houck tells us, doubled without and within with cypress planks, the floor and ceiling and a partition wall of cypress planks, a double brick chimney, four openings with their windows and doors and gratings, a gallery in front, with floors and ceilings, a cellar under said house, and a stairway to mount the garret. In addition to this parish residence was a kitchen 18 feet long by 15 feet wide and also a bake house 15 feet long and 10 feet wide and over 30 feet in circumference, with frames complete, made of brick, and a roof of carpenter work, and this bake house was equipped with all the utensils necessary for baking, all valued at 120 pesos.

In this parochial residence, surrounded by a large garden, Father Gibault lived in ease and comfort with his colored servants well able to entertain the Vicar-General of Upper Louisiana, Father Maxwell, who would occasionally ride down from Ste. Genevieve for a brief visit, unless he himself were absent on a more or less laborious journey to his stations along the river as far as Arkansas Post to the South and Tywappity Bottom to the North. As Stoddard in his *Louisiana*

informs us, the expense of building and furnishing the church was paid by the Government, although Father Maxwell insists that the well-to-do inhabitants are obliged under the laws of the Kingdom to contribute to the construction of the church.

It was a subscription sufficiently meagre as we can judge from Francisco Miranda's Report on the church furnishings he found in St. Isidore's church at New Madrid in 1805, as recorded by Houck in his *Spanish Regime in Missouri*. Mr. Houck gives the substance of a few official letters written by Maxwell to Gibault, saying that it appears from them that the Parish Priest of New Madrid and its dependencies was altogether too lenient in the matter of demanding the usual offerings for the dispensations granted, especially from the proclamation of the bans, to which fees the Vicar General, or rather his Chancery, was entitled. 'In one letter,' writes Houck, 'dated October 1801, which has been preserved in the New Madrid Archives, Father Maxwell severely reprimanded him for performing a ceremony between a Mr. Randall and Miss Sara Waller, the latter being a minor, without the consent of her father and mother, both being residents of the Cape Girardeau district,' that is within Father Maxwell's own parish limits. From this it is evident that Father Gibault was still among the living, and, at that, in New Madrid, at the close of 1801, although not in very excellent standing with his spiritual superiors. This seems to be the last documentary trace we have about the storm-tossed man and servant of Holy Church. John Gilmary Shea, in his *History of the Catholic Church in the United States*, says that both Fathers John Olivier and Gabriel Richard had written to Bishop Carroll of Baltimore, that Father Pierre Gibault, one time Vicar General of the Bishop of Quebec in the Illinois country, had died at New Madrid in 1804. These letters are said to be in the archives of the Archdiocese of Baltimore. There are some who say that Gibault returned to Canada after 1801 or 1802, and died there probably in 1804. But this point remains doubtful. The transfer of Louisiana and with it of New Madrid, to the United States, was consummated by Laussat in behalf of France, on December 29, 1803. It may be that Father Gibault did not live to see the great change, in the preparation of which he had been such an important actor in his Kaskaskia days under General George Rogers Clark. It is even doubtful whether he would have welcomed the change to American sovereignty of what had once been the proud possession of his own race. In any case it must be remembered that Father Gibault was first and all the time an humble, laborious and enthusiastic servant of God's Kingdom, the church, and that his chief business was not empire building, but the salvation of souls. Indeed, he had in himself but little of the warrior-patriot, as some have lovingly described him. It was through circumstances over which he had no control, but whose control he readily accepted, that this simple priest and missionary was elevated to the exalted position of one of the three founders of the Republic in the West."

Father Rothensteiner has no doubt said the last word on Father Gibault's career as a priest of the Spanish diocese on the West side of the Mississippi and subject to Vicar General James Maxwell. From his account we are able to see that the good priest took up again the missionary trail, which led him as far as the Arkansas Post. By this time he was a veteran in the field, and no doubt carried blessings with him into this Southern field, as he did to every locality visited in his long and active career. Father Rothensteiner's estimate of his character and his view of the disparagements against him are interesting, in the light of extended investigation. Upon these considerations Father Rothensteiner says:

“As to the character of Father Gibault, especially as to the virtue of fortitude, there were some ugly rumors afloat, in fact, Vicar General Maxwell in a letter still preserved in the New Madrid archives, threatens to report these rumors to the authorities at New Orleans. Bishop Carroll, also, makes some shadowy complaint as to the missionary's conduct, and says that the authorities at Quebec no longer entertained the high regard for Father Gibault they had of him during his early days. What little cause there was for these vague accusations we can gather best from his own noble defense of his career made in his letter to Bishop Hubert of Quebec, dated at Post Vincennes, June 6, 1786. Father Gibault may at times have given way to his natural spirit of independence, especially in his relations with Father Maxwell, his superior in later life, a failing that must not weigh so very heavy in one who had lived so many years on his own intellectual and moral resources, far away from his immediate superior, the Bishop of Quebec. Then he may not always have shown a puritanical aversion to strong drink, although the good Father himself indignantly denies the charge of dissipation. It is easy to find a flaw in a man whose whole life was an open book. But whoever reads the noble, pathetic letter referred to above, must come to the conclusion that the charges were but idle gossip of people who either hated him for his virtues or sought comfort in drawing down others to their own level. One of the worst offenders in this regard was the commandant of Ste. Genevieve, François Valle, a man whose many good qualities Father Gibault is happy to extoll, but who, like so many another Frenchman, would rather lose his friend than his joke.”

Finally, Father Rothensteiner expresses these conclusions:

“We really cannot find any indications of a timid soul in this, and surely Clark did not really believe it. No doubt Father Gibault was at the time thinking out a plan to save himself and his people from destruction, without violating the principles of honor ever dear to his heart. Father Gibault was always and above all things a priest of the church, and his highest and all pervading motive was the winning of souls to Christ. For this he had left his pleasant home—Canada; for this he had exiled himself to the utter desolation

of the Illinois Missions, where a senseless persecution had left but miserable remnants of their former glories. The Catholic people, both Indians and Creoles, were the sole object of the young missionary's love and zeal. To save what could be saved from the spiritual ruin of Kaskaskia, Cahokia, Ste. Genevieve, Vincennes, St. Joseph on Lake Michigan, Post of Arkansas, and at last New Madrid; this was his life work. Meek and humble he was, but never timid."

Such was the humble and holy man of God, Pierre Gibault. Of one so devoted; one so often, though without his procurement, in the public eye; one who served so faithfully and so extensively, it is reasonable to suppose much would be known and remembered, but strange as it may appear even the time and place of his death is unknown.

And as if nature conspired with history, the very settlement adopted by him as a headquarters for his activities, Kaskaskia, was swallowed up by the Mississippi River, and scarce a vestige of the one time metropolis of Mid-America escaped the ravages of the floods.

It has been repeatedly asserted that Father Gibault died in New Madrid, Missourui, in the year 1804. In that year the former Spanish possessions, after having been owned by the French for a time, became the property of the United States, through the well-known Louisiana purchase from Napoleon. Father Gibault may have lived to become once more a resident of the domain of the United States. Father Rothensteiner calls attention to one incident that his friends would be glad to credit. He says:

"The year of the transfer of Louisiana to the United States, 1803, threatened to bring disaster to the church in Louisiana. Bishop Penalver had retired to Guatamala and of the twenty-six priests stationed in all Louisiana, North and South, only four agreed to stay at their posts of duty. Even Father Maxwell was inclined to follow the King of Spain. We have reason to think that Father Gibault was among the four, as he is reported to have died in New Madrid in 1804."

The writer has spent some years in an endeavor to uncover some authentic information relative to the very last years and death of Father Gibault, and with very little success. John Gilmary Shea, the great Catholic historian, states in various parts of his historical works, that both Father John Olivier and Gabriel Richard wrote the Bishop of Baltimore, stating that Father Gibault died in New Madrid in 1804. It seems quite probable that these statements are correct, and it is natural to presume that his remains were interred in the Cemetery of St. Isidore's Church, of which he was at the time the pastor.

It would be some consolation if we could visit this cemetery, and

honor the departed missionary at his grave, but again nature seems to have added to the obscurity of the record. As the result of an earthquake on February 10, 1911, St. Isidore's Cemetery at New Madrid, was shattered and swallowed up by the waters of the Mississippi. Thus was even the last resting place of this saintly pioneer destroyed, and his bones presumably cast upon the turbulent waters of the Mississippi, to drift to some haven in the great gulf or the broad Atlantic. Truly the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

JOSEPH J. THOMPSON.

Chicago.

THE TRAPPISTS OF MONKS MOUND*

I.

The motorist speeding away from East St. Louis over the Collinsville road is but a few miles out of town when he begins to pass through what has been described as the greatest field for archaeological research in the United States. Here, on either side of the modern concrete highway, and over an area of two thousand square acres rise scattered groups of earth-mounds of varying shapes and dimensions, silent memorials of some strange aboriginal tribe. Some six miles out of East St. Louis the motorist has on his left, at but a few yards remove, the most imposing of these mounds, known variously as Big or Cahokia or Monks Mound. It is all very interesting, fascinating rather, one should say, this array of monuments of a vanished race, with their inevitable atmosphere of mystery and their secrets to challenge the ingenuity and resourcefulness of the investigator. The investigator has recently been at work in the person of Professor Warren C. Moorehead, the archaeologist, who is doing for the mounds of St. Clair County what the late Lord Carnarvon did through a long period of years for the tombs of Egypt's kings. No spectacular discovery of the mummy of an American Tutankhamen in its chamber of buried treasure is indeed to be looked for by the persevering explorer who pierces the hidden recesses of the Cahokia mounds; but the game has its allurements, and its profit too, in a scientific way, for it behooves science to know, if it can, the why and the wherefore of these outstanding earthen remains. At all events, the public is interested in the Cahokia explorations, the University of Illinois is supporting them, and the erection of at least a part of the mound district into a State Park is among the probabilities.

The foregoing paragraph serves no other purpose than to suggest the interest which may be presumed to attach to the topic of this paper, as being connected historically with the Cahokia mounds. During the years 1809-1813 a community of monks of the Order of La Trappe lived, I may say flourished, under the shadow of the largest of the mounds, which ever since has been popularly known as Monks Mound. The good monks came and went, leaving behind

*Reprinted from the March, 1925 number of *Records of the American Catholic Historical Society*.

them scarcely a trace of their residence on Illinois soil. In the history of this great commonwealth their names may be said to be writ in water, were it not that at least the outstanding fact of their one-time habitation in St. Clair County is guaranteed against oblivion in the historic name of Monks Mound. Of the episode of Illinois history which thus centers about the State's greatest archaeological wonder, only fragmentary and in some respects misleading accounts have hitherto appeared. We shall venture here on a retelling of the episode, with as much authentic and accurate detail as available contemporary sources make possible, using especially for this purpose certain letters which the Superior of the Trappist monastery at the Mound (Notre Dame du Bon Secours) wrote thence to the Bishops of Baltimore and Quebec.

But we shall first endeavor to get a mental picture of the towering mass of earth which is to be in a measure the physical setting of our story. Printed descriptions of the Big Mound are numerous. It may perhaps answer our purpose best to reproduce a brief one from the pen of the traveller, Henry Brackenridge, who pictures the Mound as it appeared in 1811, at the very time the monks were cultivating its surface, with their monastery almost immediately alongside. Harking back though it does to so remote a period, this description is a substantially accurate one of the Mound as it appears today.

When I reached the foot of the largest mound, I was struck with the degree of astonishment not unlike that which is experienced in contemplating the Egyptian pyramids, and could not help exclaiming, "What a stupendous pile of earth!" To heap up such a mass must have required years and the labor of thousands. It stands immediately on the bank of the Cahokia, and on the side next it is covered with lofty trees. Were it not for the regularity and design which it manifests, the circumstance of its being on alluvial ground, and the other mounds scattered around it, we could scarcely believe it the work of human hands, in a country which we have generally believed never to have been inhabited by any but a few lazy Indians. The shape is that of a parallelogram, standing from north to south; on the south side there is a broad apron or step about half-way down, and from this another projection into the plain about fifteen feet wide, which was probably intended as an ascent to the mound. By stepping round the base I computed the circumference to be at least six hundred yards, and the height of the mound about ninety feet. The step

or apron has been used as a kitchen-garden by the monks of La Trappe, and the top is sowed with wheat.¹

II.

The story begins, continues and ends around the name of Urban Guillet, born in 1766 at Nantes, France, of Ambroise Augustin Guillet, Knight of Malta, and Marie Anne Quellec.² In 1785 La Trappe, the historic monastery of the Reformed Cistercians, opened its doors to this young Breton, who was the last accession to the community before the outbreak of the French Revolution. That great upheaval brought the monks (called Trappists after the name of the monastery) under the ban of the Paris authorities, with the result that they were forced to retire into foreign lands. A party of twenty-four, Guillet being of the number, under the leadership of Father Augustin L'Estrange, who was to merit for his remarkable services in behalf of the Order the soubriquet of "Savior of La Trappe," found a refuge at Valsainte, a one-time Carthusian monastery some fifteen miles distant from Fribourg in Switzerland. Here Guillet heard one day with astonishment from the lips of a dying confrere, Brother Palaemon, a Piedmontese, the strange prediction that he would live to be a Superior in the Order. To Brother Urban no contingency

¹ Scharf, *History of St. Louis County and City*, 1:99. Two excellent accounts of the Cahokia Mounds, covering the results of the recent excavations, are Warren K. Moorehead, *The Cahokia Mounds*, with 16 plates—a preliminary paper (University of Illinois Bulletin, April 22, 1922), and A. R. Crook, *The Origin of the Cahokia Mounds* (Bulletin of the Illinois State Museum, Springfield, 1922). Actual surveys of the Monks' Mound differ in results, according to the lines followed by the surveyors. B. J. Van Court, cited in Moorehead, *op. cit.*, p. 16, writes: "In my survey I did not follow the irregularities of the mound, but made straight lines enclosing the base. The largest axis is from north to south and is 998 feet, the shortest from east to west is 721 feet. The height of the mound is 99 feet. The base of the structure covers 16 acres, 2 roods and 3 perches of ground." Bushnell's measurements are north-south, 1,080 feet, west, 710 feet, with a height of 100 feet.

"There are eighty mounds in this great Cahokia group, scattered over an area of about two thousand acres; but the extreme limits of this old city are still unknown. The largest of these mounds, known as the Cahokia Mound, is by far the largest ever raised by prehistoric races within the boundaries of what is now the United States. This mound is about 998 feet long, 710 feet wide and rises above the surrounding country to a height of over 90 feet." *Science*, April 20, 1923.

² The particulars of this and the following paragraph are borrowed for the most part from a letter of Dom Urban's to Bishop Plessis (Baltimore, September 4, 1809) detailing his career as a Trappist. Cf. also *Catholic Encyclopedia*, 3:786-791; *Records of the American Catholic Historical Society*, 1:86 *et seq.*

seemed more remote, for he was in shattered health and the only prospect before him appeared to be an early grave. Now it befell that the Abbot one day summoned Brother Urban to his presence, for he had a matter of importance to communicate to him. It was customary for the monks of La Trappe when thus summoned before their Superior to remain kneeling while they received his orders. The Urban did, but so weak of body was he that he had perforce to be assisted to his knees by the Abbot. "What would you say," the latter addressed him, "were I to send you on business outside the monastery?" As an obedient religious, the young Trappist could return only one answer. "I would go," he replied, at the same time sadly perplexed how one in his practically dying condition could manage to survive outside the monastery walls. "Then," spoke the Abbot, "you will leave tomorrow for Hungary." Without help of anybody, Urban rose at once to his feet and forgetting the crutch which he was accustomed to carry, started off at a running gait for his living quarters in the monastery not without great amazement on the part of the onlooking brethren. A cripple for eight years, he felt so far cured as to be able to endure the fatigues of the road. "From that time on," he says in relating the incident, "I never had any difficulty in walking."

The pedestrian journey to Hungary, whither he led a colony of Trappists, was the first chapter of the many similar ones that were to make up the Odyssey of his eventful life. Soon he came into relations with great personages of the day. Francis II, Holy Roman Emperor, and especially his sister, the archduchess of Prague, took the monks under their protection, the latter on one occasion herself personally befriending the young boys in Urban's party, when an attempt was made to separate them from the monks. The Trappists, it must be explained, had planned to enter the field of education, hoping in this manner to secure candidates for the Order, through the schools they afterwards opened were by no means restricted to this class of students. In Russia, whither circumstances forced them to retire from Hungary, they were welcomed by the Czar, the Carizna, and their son. But Jacobin intrigue, so it was believed, followed them at every turn, preventing them from making a permanent settlement anywhere. How the Trappists came into touch with George III of England is not known; but Urban declares that the sovereign named promised them six thousand dollars for the purchase of property in Kentucky, only the war that broke out between France and England preventing him from standing to his word. Certain it is at all events that William Pitt, England's famous Prime Minister, granted

Don Augustin, the Trappist Superior-General, an annual pension of 200 pounds.

Meanwhile Urban, now invested with the full powers of a Superior and accordingly, in conformity with monastic usage, henceforth to bear the title Dom, was directed by Dom Augustin, to lead a colony of monks to America. Having assembled a party of thirty-six, seven priests, eighteen lay-brothers and the rest students, Dom Urban set sail from Amsterdam May 24, 1802 on the *Sally*, a Dutch vessel flying the American colors as a safeguard, for France and England were then at war. Having gone far out of its course to avoid English pirates, the *Sally* put in at Baltimore September 25, after a voyage of four months, during which frightening storms, lack of food, and other distressing conditions made life wretched for the passengers.

At Baltimore the Sulpicians of St. Mary's College received the Trappists with the most cordial hospitality, offering them as a home an improved property known as Pigeon Hills, situated a few miles from Conewago in Adams County, Pennsylvania. This property had belonged to a Frenchman, who on returning to France gave it in trust to the Sulpicians to be disposed of as they saw fit. The school opened here by Dom Urban ended in failure, the boys whom the Trappists had brought with them from Europe (most of them Hollanders) proving recalcitrant and finally deserting altogether. Dom Urban thereupon moved his community to Kentucky, the trip, which was a distressing one, being made down the Ohio in flat-boats. Most of the monks arrived at their destination in a helpless condition from fever. In Kentucky two houses were opened, one on Pottinger's Creek near Bardstown, the other on Casey Creek in Casey County. The hand of death now fell heavily on the monks. Five priests and three lay-brothers fell victims to disease and were laid away in the little cemetery at Holy Cross.

Though Father Joseph Marie Dumand and some fellow Trappists had come from France to re-enforce the ranks of their brethren in Kentucky, the situation of the latter at length developed into one acute distress. A school which they opened, the first Catholic school in Kentucky, was not without wholesome effect on numerous sons of the pioneer families of the State, though the monks' slender acquaintance with English proved a serious bar to its success. So it was that an invitation extended by John Mullanphy to Dom Urban when the two met in Baltimore in 1808, to settle in Florissant, some sixteen miles northwest of St. Louis in Missouri, seemed to come at a most opportune moment. As an inducement Mullanphy, who was just then beginning to lay the foundation of the great fortune that was

to bring him celebrity at Missouri's first millionaire, offered the Trappists two houses in Florissant together with 120 acres of land rent-free for a year. One of the houses, located on the west side of the Rue St. Charles directly across from the Place D'Armes had been owned and occupied by François Dunegant, founder of the village and its commandant during the entire Spanish régime.³

Among the objects which Dom Augustin had in view in despatching a community of his monks to America was that of opening up to them a field for the education of Indians.⁴ Not white boys only, but youths also of the native tribes of the country were to be admitted to the monastery school. Already in 1806, one year after his arrival in Kentucky, Dom Urban was in correspondence on the subject with the veteran missionary of Illinois, Father Donatien Olivier. The latter wrote August 6 of that year to Father Stephen Badin. "Father Guillet, Superior of the Trappists, has made known to me his wish to have some Indian children in his community. I am not losing sight of it. The chief of the nation, who lives at Kaskaskia, has promised me to ask his tribesmen to send them some."⁵ Very likely it was the prospect of finding Indian boys in numbers in that quarter that turned Dom Urban's thoughts towards Illinois even before he had given himself a fair chance to succeed in Kentucky. For we must note here that the Abbot's frequent shifting of residence did not by any means commend themselves to the well-wishers of his community. The two pioneer priests of Kentucky, Fathers Stephen Theodore Badin and Charles Nerinckx had intimate dealings with the Trappists during their stay in Kentucky, and sought to relieve them in the difficulties they encountered. Both were one in commending the edifying demeanor of the monks and the unfailing regularity with which, amid the most painful circumstances, they observed the rigorous manner of life which they professed; but both also agreed that Dom Urban was not proving a success in his administration of the community's affairs. "They are poorly situated," Father Nerinckx wrote of the Trappists in November, 1805, shortly after their arrival in Kentucky: "St. Bernard will have to help them for, in my opinion, Father Urban, their Superior, is not the man in the right place."⁶ The opinion of Father Badin (who else-

³ Garraghan, *St. Ferdinand de Florissant: the Story of an Ancient Parish*, pp. 103-111.

⁴ Guillet to Carroll, Bardstown, Ky., October 15, 1808.

⁵ *Annales de la Propagation de la Foi* (Louvain ed.) p. 392.

⁶ Maes, *Life of Father Nerinckx*, p. 101.

where says of Dom Urban that "he means well") is conveyed in a letter of March 10, 1808, addressed to Bishop Carroll of Baltimore:

I wish them [the Trappists] well, because of the edification they may render to the church; but after wasting a deal of money, after a residence of four or five years in America, after many valuable offers and efforts to establish them, their existence appears as precarious now as it ever was. Their Superior, governed by that young man who flatters him and should rather be a novice than a counsellor, is displeased with the tract or rather various tracts of land, which to purchase or connect he has been incessantly travelling, apparently leading the life of a post-boy rather than that of a Trappist. He intends to send a colony to the Illinois; he is in debt for five or six thousand dollars and must soon be at law. The evil is owing also to his overweening confidence in himself and his distrust of others. I had procured him valuable friends, more capable than I of advising him in the purchase of land, etc. But he advises with nobody. Acquainted as I am with the language, manners, business and difficulties of the country, I would esteem it rashness to attempt the tenth part of the affairs into which the Reverend Father has imprudently involved himself. But unhappily his miscarriage and almost unavoidable ruin must ultimately rebound to the disgrace of the church, unless St. Bennett [Benedict] and St. Bernard renew some of the miracles wrought formerly in favor of their children.⁷

Whatever may have been Father Badin's opinion of the expediency of Dom Urban's contemplated settlement in the Illinois country, he at all events lent him aid in carrying it out. On the occasion of a visit to St. Louis in the fall of 1808 he approached the Governor of Missouri Territory, Meriwether Lewis, on the subject of a Government bounty in land for the Trappists as being engaged in education. The Governor required two certificates to the effect that they

⁷ Badin to Carroll, March 10, 1808. The following incident seems to lend color to Father Badin's complaint that Dom Urban allowed himself rashly to be involved in financial difficulties. Bishop Carroll on one occasion gave the Trappist a letter introducing him to his kinsman, Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence, and commending his request for a loan of \$400. The latter promised to lend Dom Urban the money in six months, only, however, in the contingency that he would be able to recover certain debts. But Dom Urban went ahead on this conditional promise and on the assurance of certain friends that they would pay the interest on the expected loan, and purchased a \$400 tract of land in Kentucky. Later Charles Carroll informed Dom Urban that he could not lend the money and so the Trappist was left with the unpaid property on his hands. Guillet to Plessis, March 27, 1807, in *La Nouvelle France*, 10:542.

were so engaged, one from a resident of Baltimore, the other from some one in Kentucky. "All I desire," Dom Urban wrote to Bishop Carroll, November 12, 1808, "is a certificate from your Lordship attesting that I and my conferes do in truth make profession of educating youth and that our means do not permit us to purchase land for that purpose."⁸ A few weeks before (October 15) he had written to the same prelate asking him for a letter certifying "that I have come to America particularly to engage in the education of youth, Indian as well as white, and that I have been constantly taken up with this task without remuneration for the last four years."⁹

It will be recalled that John Mullanphy offered Dom Urban two houses and 120 acres of land in Florissant rent-free for a year, it probably having been stipulated that in event of permanent occupancy the property was to be acquired by purchase. But a rival to Mullanphy now appeared in the field in the person of Nicholas Jarrot of Cahokia, the historic French settlement on the Illinois side of the Mississippi. Jarrot, who had been a steward in the Sulpician Seminary at Baltimore, had come in 1795 to Cahokia where he acquired prominence as the principal landholder of the district. Governor Edwards described him in 1812 as "one of the most intelligent, wealthy and respectable French citizens."¹⁰ His real-estate holdings in St. Clair County were extensive, scores of tracts to which he claimed title being listed in the American State Papers. A four-hundred acre tract situated in the mound-district and including within its limits the Big Mound itself was now offered by Jarrot to Dom Urban, apparently as a gift. Were the monks to settle here, they might look forward to enlarging the Jarrot donation by land obtained gratuitously or at a nominal price from the Government. In fact, Dom Urban appears to have taken up this matter with William Henry Harrison, the future President, then Governor of Indiana Territory, of which Illinois, at this period constituted a part. At all events personal investigation of the Florissant and Cahokia offers was necessary if their respective claims to choice was to be ascertained; for which Dom Urban undertook a journey West, without waiting for the certificate he had solicited from Bishop Carroll. He had in his company the Prior, Father Joseph Marie Dunand, and a lay-brother, the

⁸ Guillet to Carroll, November 12, 1808.

⁹ Guillet to Carroll, October 15, 1808.

¹⁰ Edwards (Ninian W.), *History of Illinois from 1778 to 1833. Life and Times of Ninian Edwards*, p. 331.

party arriving in St. Louis on Christmas Eve, 1808.¹¹ On December 28 Dom Urban and Father Dunand were at Florissant, where the latter baptized in the village church. The Trappist Superior would seem to have taken up again with Governor Lewis the question of a Government subsidy in land; but nothing was effected as he was still without the certificate that should have accompanied his petition. Within the next few months, Meriwether Lewis, who with his associate William Clark, had written into history a few years before America's greatest journey of exploration, passed from the scene, having at the very height of his brilliantly expanding career met a mysteriously tragic death in a backwoods Tennessee village. On January 6 Dom Urban and his confreres started back for Kentucky, no choice having been made between the Mullanphy and Jarrot offers, except a provisional acceptance of the former, pending a more satisfactory acquaintance with conditions on both sides of the Mississippi. Arrived in Kentucky, Dom Urban despatched to Bishop Carroll, January 28, 1809, a brief account of the results that had attended his Western trip:

It is only four [?] days since I returned from the Illinois and our trip has been so distressing that the Father Prior [Dunand], whom I brought with me to help me select a tract of land, has told me that not for all the world would he begin the journey over again unless he saw therein the will of God. In spite of the cold, we had to pass a number of creeks by swimming. On no day did we find a sufficiency, I will not say of meat, for we never eat any, but not even of bread. One may easily judge that it is not a pleasant thing for Religious who eat only once a day and who in travelling are often forced to limit themselves to bread and water not to find even the necessary amount of this poor nourishment after having travelled the whole day long. It is true that having received your certificate only after my return, I have made no arrangements with the Governor of St. Louis [Lewis] nor with the one at Post Vincennes [Harrison]. Both are desirous of having me, and the habitants on either side of the river [Mississippi] contend among themselves as to who will have the college. I have found on each side of the river a suitable site for a monastery, but have been unable to proceed to a sale owing to the self-interest actuating both parties. Those of St. Louis say that the Post side of the river is unhealthy, while those of the Post say the same of the St. Louis side. This is why I contented myself with accepting two houses and 130 arpents of land near St. Louis for a year only so as during this time to get at the real truth of the matter and build at the place which will suit best.¹²

¹¹ "Diary of Father Dunand" in *Records American Catholic Historical Society*, 26:334.

¹² Guillet to Carroll, January 28, 1809.

III

On April 23, 1809, the main body of the Trappists, including all of their number except Dom Urban himself and three other monks, left Kentucky for Florissant. In the party, which was under the conduct of Father Dunand, were also a number of young Kentucky boys, who had apparently attended the Trappist school just broken up. The monks, so Bishop Spalding declares, boarded and educated the boys under their charge gratuitously up to the age of twenty-one, with a view to securing some at least of their number as recruits for the Order. Shortly after the departure of the monks from Kentucky Father Badin wrote to Bishop Carroll: "On the 23 of April the good Trappists left this state. I follow them with my best wishes to the country they are going to edify."¹³ The route followed by the monks was by the Ohio, Mississippi and Missouri Rivers to a coal-hill on the right bank of the latter known as La Charbonniere and situated a few miles southwest of Florissant. Here they disembarked from the flat-boats in which they had made the trip and traveled overland to Florissant, where they were arrived before the end of May.

The Trappist community now assembled at Florissant counted besides Father Dunand, two other priests, Father Bernard Marie Langlois, a Canadian, who had joined the community in Kentucky, and Father Ignace, who belonged to a sort of auxiliary organization founded by Dom Augustin L'Estrange and known as the Third Order of La Trappe. Only a short stay in Florissant, so it would appear, sufficed to convince Father Dunand that here was not the place to settle down permanently; for in the fall of the same year, 1809, the Trappist body with the exception of Father Bernard, two of the lay-brothers and the school-boys, moved across the Mississippi to the Jarrot property at Big Mound and there made preparations for a permanent residence. Failure to provide themselves with good drinking-water by digging a well now almost proved their undoing. They drank freely of the water of a near-by stream, presumably Cahokia Creek, which was so filled with big fish, Dom Urban wrote, that the fish died in large numbers with resulting contamination of the water. As a consequence, the monks were taken down one by one with a dangerous fever, probably typhoid in character. When Dom Urban arrived on the scene in November, 1809, there was no work going on at the Big Mound, for his community were waging a

¹³ Badin to Carroll, January 7, 1809.

grim fight for life. The Superior himself had left Kentucky October 21, with two other monks, a batch of school-boys, and a large drove of cattle and horses, making the journey overland to Cahokia. What with dumb beasts and mischief-loving lads to look after, the sorely tried Superior had a "man's size" job on the way, as he records graphically in a letter written to Bishop Pressis of Quebec a few weeks after his arrival at the Mound.

We left overland to the number of three religious and eight children and their teachers with forty head of stock, including horses, oxen and cows. The persons who had so sharply opposed our departure, repenting of their mistake, were the first to encourage us to remain; but it was too late nor did they know that by their bitter talk they had put us under the necessity of setting off without the necessary money. For three weeks the weather was very fine, but so hot that the dust and drought made us suffer much. Our best horse fell sick as we were leaving and remained lying for two days without eating or drinking. On towards the middle of the trip several of our mounts, as they were worn out and had their backs all galled, refused service, so that it became necessary for one after another of us to travel on foot. One of the wheels of our conveyance broke in twelve pieces. Twice the conveyance upset on the detestable roads and once it broke down. Frequently big-sized gangs of adventurers on their way to Louisiana kept us company. They stole from us and exhausted the water in the springs, while their animals, left without fodder at night, threw themselves on our own. The country-folk who lived in small numbers along the way seemed to have had the cue to sell their commodities for three times more than they were worth. These drawbacks together with the high cost of provisions so thoroughly depleted our purse that at the end of the journey we were reduced to the extremity of sharing one little biscuit between four and had only nine cents left to pay our passage over the Cahokia River. The journey lasted a month. It was a lucky thing the last week was rainy, for our horned cattle and several of the horses refused to go any further.

Still, I was the only one attacked by fever (it lasted only two days); which was not surprising, seeing that I was obliged to stand watch almost every night and had made the journey at least three times. Then, too, every time we stopped or started off again, or whenever other people's stock got mixed up with our own, I was obliged to count them. Sometimes the mixing-up would begin just when only half were counted. As a result, I had constantly to be going back and forth, the more so, as our animals not getting on well together, we were divided into four bands distant a quarter of a mile from one another. Moreover, I had only three intelligent persons with me, the children requiring to be watched as much as the horses. We finally arrived without bread and money at Cahokia where fortunately I had a good friend. The first person I met there informed me that our Father Prior was very sick. Although this was not a pleasant

bit of news, I thought I was getting off very well with only one person sick; but on coming up to the monastery, I found quite a different condition of things. I observed a priest with death painted all over his figure, carrying with difficulty to some others sicker than himself a little soup which he had made with still greater difficulty. All were dangerously sick and were lying in a wretched shack, without windows or chimney, and with the wind blowing in on every side. Three old planks suspended over a pot made the kitchen. We scattered some hay on the ground, which we covered with the shabby canvas that had served us for a tent on the journey, while the canvas-cover of our conveyance served as a roof. They had begun digging a well, but their strength giving out, the well remained unfinished. We finished it, while, pending its completion, I put into the water some of the good vinegar I had brought along to correct the water along the way. I procured them whatever relief I could, especially good bread which my friend of Cahokia, named Nicholas Jarrot, has furnished them up to this day, refusing at the same time to be paid for it. The majority have recovered and with the aid of the three religious I brought along with me, they are beginning to build. Only the Father Prior, another priest and a lay-brother continued to be very sick.¹⁴

Such was the situation at the Big Mound in December, 1809. The Trappist community was still divided, the greater part of it being at the Mound, but a part also remaining at Florissant. "It is true," Dom Urban wrote to Bishop Plessis, "that until we are settled down, we shall accomplish no good and yet we are still divided." However it was expected that within a month's time when the cabins would have been finished, Father Bernard with the boys would come over to the "Cahokia side, which is," so Dom Urban declared "our true place of residence though we have there only 400 arpents."¹⁵ How to extend his holdings, for a larger extent of land seemed to be necessary to the success of his plans, was the problem that now engaged the attention of the Superior. To secure Government land either free of cost or at a low figure per acre was, under the circumstances, the obvious step to take. Ninian Edwards, the first Governor of Illinois Territory, had been installed in office in June, 1809, a few months before the arrival of the Trappists in Illinois. Now only in his thirty-second year he had, in order to take up his new charge, vacated the high office of Chief Justice of the Court of Appeals of Kentucky. In him the monks found a sympathetic friend.

"The Governor of Illinois, though not a Catholic," wrote Don Urban in his letter of December 14, 1809, to the Bishop of Quebec, "has a great liking for us and it is chiefly he who is holding me here.

¹⁴ Guillet to Plessis, December 14, 1809.

¹⁵ Guillet to Plessis, December 14, 1809.

He is doing all he can to prevail on the Government to increase our land and offers me letters of recommendation of which he prefers that I be the bearer.

I should very much like to be able to transport myself to Quebec for a day and consult there with your Lordship, for never have I been so at a loss what to do as at this moment. We are on an excellent piece of land near the river L'Abbe, nine miles above Cahokia, but the land we hold is much too small in size for our establishment. The Governor of Illinois, who was my neighbor in Kentucky, my great friend [Jarrot], all my confreres now residing with me, and in general all my friends advise me to petition the Government for land. Although I don't like making this petition I dare not withstand all the worthy people here, in fact, I might say, all the inhabitants of Illinois and Louisiana, for such is the wish of the public. I have already drafted a petition on paper; but there are many difficulties in the way. 1. Every one counsels me to go and present my petition in person to Congress; but it seems to me too risky a thing to leave my brethren before they are reunited, which cannot be until the Mississippi is thoroughly frozen over, and then I should have to leave immediately. I should prefer to write, but am assured that my presence is necessary as there will be difficulties to overcome. 2. Several, but these are not the best informed as to Government policy, advise that the land be asked for gratis; but certain former members of Congress, who consequently understand its policy, tell me that I should obtain nothing at all this way. On the other hand, I shall find no difficulty in asking to buy on ten or twelve years credit. If I take the former course, the individuals of greatest influence with the Government would have nothing to do with the matter, believing themselves certain of refusal; on the contrary, by taking the latter course I am assured of their support. But how shall I venture to go into debt? It is true indeed that I am assured of getting land right away at two dollars an acre and of being able within four or five years to sell part of it at eight or nine dollars an acre; which would suffice to pay for the part I should keep. But, once more, the debt would be certain, and though it be easy for me to obtain another postponement, the debt will have to be paid some day, while the sale I hope to make, though very probable, is not certain. 3. I haven't a dollar and no time to go and beg any, for I should have to set off without delay. I cannot make the journey alone, which doubles the expense, and we have no habits, either I or the one who would accompany me. Besides all this I cannot leave before paying \$145 dollars which the Father prior must settle for before Christmas, since, owing to the fact that we arrived here too late to sow our corn, he was obliged to buy some for 145 dollars.

So far I have decided on nothing and am waiting for the Governor, who is kept at St. Louis by the ice. He tried three times yesterday to pass over with twenty men; but the ice-floes carried the barge down. If I stay here and our enterprise does not succeed, everybody will blame me. If I undertake the journey, those who decried me so

loudly will be scandalized at it and say that they are right in calling me a gad-about. God alone knows (unless I deceive my own self), how I detest journeyings and worldly company. Whatever be the success of this petition, we are determined to remain at Cahokia on our 400 acres of land; maybe we shall be able to buy some in the course of time, supposing the Government does nothing, for we are tired of travels during which as a master of sheer necessity our rule is only half-observed."¹⁶

IV.

The scene now shifts from the Big Mound to the nation's capital, whither Dom Urban at the earnest solicitation of his community went early in 1810 for the double purpose of having his title to the Jarrot property confirmed by Congress and of obtaining from that body some additional land by grant or purchase. Father Badin had ventured in a letter to Bishop Carroll to characterize Dom Urban as the "wandering abbot." Probably had the latter known how to use to better purpose the opportunities that lay at hand and make the most of actual conditions, discouraging though these often were, he might have achieved a permanent American house for the patient monks that followed him as guide. Be this as it may, surely it was no mere wanderlust that urged the good abbot to his frequent journeyings and shifts of residence. For these he knew indeed that he was an object of blame, unwarrantably so he thought, even in quarters otherwise most sympathetic to him and his community. In explanation of his trip to Washington he wrote thence to Bishop Plessis, May 1, 1810:

"I see very well, as your Lordship points out to me, that I am blamed somewhat and that you think, were you my Bishop, you would have prevented me from making this journey. This does not at all surprise me. . . . My community, afraid they may be forced to vacate, hasn't the courage to build or clear the ground; they beg me to go to Congress to get a guarantee of our title. What ought I to do under these circumstances? . . . Bishop Carroll on seeing me also thought I did wrong to make this trip; but he soon changed his opinion in the matter and gave me an excellent letter of recommendation along with a certificate of great advantage to me. Msgr. Du Bourg, President of St. Mary's College, his Lordship the Bishop of Georgetown [Rt. Rev. Leonard Neale] and in general all who have any knowledge of Congressional procedure, are agreed that I could not get out of making this journey."

¹⁶ Guillet to Plessis, December 14, 1809. The river L'Abbe (mentioned also in American State Papers, *Public Lands*, Vol. 2, *passim*) is apparently an old name for Cahokia Creek.

“To come back to your letter, I will say you are right in thinking that 400 acres of land are enough to keep us occupied for many years; they would be enough for ever, were we to limit our numbers to a very small community without educating children. But should the Government reject our title, it will be necessary then to move again, and I know there are a great number of rejected titles. Besides that, even if they sufficed for a while, they would not suffice for ever, and when all the wood should be used up, it would be necessary to abandon this little establishment and run about looking for another one, which we might not find; for we must not dream of buying land in the vicinity after the decision of the government, since there are a good many people eager to settle down near us, which would soon double the price of the land. You have seen above that several families of adventurers have already come to settle near us and even on our 400 acres and that they steal all they can. It is such considerations, taking as they do all courage from my confreres, to go on with the establishment before securing a title, that have led them to beg of me to undertake this journey. I could not put it off to another year, because the Land Commissioners having finished their examination of titles and having to appear shortly before Congress to make their report, the validity or nullity of the respective land-claims are going to be published, etc. . . . I do not believe there is another tribunal in the world where one will see so many men ready to oppose the least requests that are made. I have had to answer and must still answer a number of questions which I could never have anticipated by letter and which no one could answer without knowing our rule and the intentions of the community or without being able to give pledges in its name. The distance between the two places would never allow of so many pourparlers.”¹⁷

The second session of the 11th Congress was in progress and the democratic administration of James Madison was holding office when Dom Urban arrived at the seat of government. A note of \$500 on which he was relying to pay his expenses became worthless as the result of a bankruptcy and he entered Washington with scarcely a dollar in his pocket. How he secured board and lodging while there, he nowhere explains. There was no resident Catholic priest in the capital at the time, though in near-by Georgetown he may have found lodging with the Jesuits. Probably, the greater part of his stay in the East was spent at Baltimore, where friends were not lacking and whence it was a matter of only forty miles to the capital. Dom Urban's petition under both heads was referred to a Senate committee of which Senator Brent of Virginia was chairman. Before these shrewd, hard-headed American politicians of the day, either Democrats or Federalists in party affiliation, appeared now the un-

¹⁷ *La Nouvelle France*, 15:134 et seq; 210.

worldly figure of the exile monk of La Trappe. Surely we must admire the courage that enabled him, with his imperfect knowledge of English, thus to face the lawmakers of a strange land and return the answers and make the explanations which they called for. With the naivete and ingenuousness that we find outstanding traits in the personality of Dom Urban, there went also an adventurous resourcefulness that carried him through situations of no small difficulty for one of his antecedents. As to his petition to Congress, the members of that body appear to have divided on it according to party lines.

"I have consulted a number of Senators and national representatives. . . . The Federalists are of opinion that since I wish to buy, I run no risk of having my application for a large quantity of land refused; they think, too, that having a good title, I shall be able to re-sell a part of the land at a higher figure to pay for the rest of it. They add that if I petition for a small quantity people will look upon my establishment as an affair meriting no consideration. The best heads think that way about it, and I myself am inclined to favor such a line of action, though it has its dangers. The Democrats, on the contrary, maintain that if I ask for a great deal of land, they will take me for a speculator in public lands and so I shall obtain nothing at all."¹⁸

Dom Urban, having been given to understand that 4000 acres would not be an amount large enough to draw on him a suspicion of being a speculator in public lands, filed a petition for that amount. On April 2, Senator Brent, as chairman of the Committee to whom the petition had been referred, reported the petition to the Senate in the following terms:¹⁹

That the order of La Trappe is represented to the committee to be of the Roman Catholic religion, and of very high antiquity. It consists of monks of severe habits and rigid discipline. That one great object of their order is the gratuitous instruction and education

¹⁸ *La Nouvelle France*, 15:209. According to Dom Urban, the Committee before which he appeared asked him how much land he wished to have, adding that he might have it either gratis, but with certain obligations to fulfill, or for payment, in which case he would be free of all obligations. Many of his friends urged him to apply for a free grant, but he objected on the ground of inability to meet the conditions. He would be required so it seems to admit day-scholars into his school; to keep a certain number of boys until the age of twenty-one, and those not of his own choice, but such as were presented by Government; and finally to allow government officials or trustees the right of inspection of the monastery-school. It is possible that Dom Urban misapprehended some of these obligations as explained to him. At any rate, he declined to apply for a free grant of land. *La Nouvelle France*, 15:208.

¹⁹ American State Papers, *Public Lands*, 2:106.

of children, either in literature, agriculture, or the mechanical arts. That every person, upon entering into the order, is subjected to religious vows, for the due observance of the customs, habits, and discipline of the order.

Amongst these vows are the following: To observe celibacy, to avoid riches, to employ their time in labor, and the gratuitous instruction and education of children, etc.

That this order was formerly established in France, not far distant from Paris; that, during the revolution there, upon the suppression of the monasteries, the petitioner and his associates sought an asylum in the United States, and first settled themselves in the State of Kentucky, where they established their order, and persevered in the observance of all the rights, customs, etc. thereof; that they have since removed into the Illinois territory, about four miles from St. Louis, where they have again established themselves upon a tract of four hundred acres of land, a donation from N. Jarrot; that they have made considerable improvements upon this land, and have now thirty monks and thirty-five scholars in the establishment; the scholars are educated gratuitously, and principally supported by the cultivation bestowed by the order upon a portion of that tract of land; that, although the order of La Trappe is strictly Roman Catholic, male children of all descriptions and denominations are equally permitted to enjoy the benefits of their instruction; the only rule of exclusion being the incapacity of the child.

The petitioner has presented to the committee numerous testimonials of the innocence and good morals of the order, and its utility in affording an opportunity of instruction to the poor children in their neighborhood, and even to the aborigines of the country, several of whom they are now instructing in the agricultural and mechanical arts.

The petitioner has some apprehensions of the validity of the title of the four hundred acres of land upon which the establishment is made, and is desirous of having the same confirmed by the United States. He is also desirous of purchasing four thousand acres of the public lands on a credit of twelve years, for the purpose of enabling their order to extend their establishment. The committee are of the opinion that the establishment is a useful one in that part of the country, in affording an opportunity for instruction to children, who would otherwise be destitute thereof, and therefore entitled to the patronage of Congress, at least to the limited extent prayed for by the petitioner.

The committee, therefore, recommend the following resolutions:

Resolved, That the United States relinquish to Urban Guillet, for the benefit of the religious order of La Trappe, their right to the four hundred acres of land mentioned in his petition.

Resolved, That provision be made, by law, for selling to Urban Guillet, for the benefit of the order of La Trappe, four thousand acres of land adjoining their present establishment in the Illinois territory,

for two dollars per acre, upon a credit of twelve years, without interest.^{19a}

The three readings of the bill took place successively on April 2, 7, and 14. No record of the debate, if any, which it occasioned, is available; but the bill amended and bearing the title "An Act Concerning the Society of the Order of La Trappe" passed the Senate on April 14, it being ordered "That the Secretary requests the concurrence of the House of Representatives in this bill." In its final stages in the Senate the measure seems to have been looked after by Senator Gilman of New Hampshire. It never came to a vote in the Lower House, no mention of it occurring in the House Journal after the first reading on April 16. As far as Congress was concerned, Dom Urban's petition under both heads was a failure. However, the latter gives a somewhat different account of the outcome, saying that he succeeded at least in securing confirmation of his title to the Jarrot property. This favor he must have secured independently of Congressional action, probably through the Land Office or one of the Boards of Land Commissioners then functioning. From Washington just before Congress adjourned Dom Urban wrote to Bishop Plessis:

"Here we are already at the 1st of May and tomorrow Congress adjourns with my affair left unfinished. They have confirmed my 400 acres, something that will at least compensate me for my journey; for my brethren will not be forced to vacate; but as to permission to attach other lands thereto, that is carried over to the next session. There are too many affairs of state to allow of any thought being given to mine, and there would have been danger of having it thrown out altogether if it had been brought up at a time when heads were heated by discussion. Two deputies have assured me that all agree privately to grant the request but that it is necessary to await a more favorable moment. I ask of Congress merely permission to locate around my establishment 4000 acres of land taken from military grants still available which I shall be able to procure; and I hope to purchase a good part of them in exchange for horses, which plan will suit me very well, for I should not know where to get the money for 4000 acres."²⁰

^{19a} *Journal of the Senate and House* (Seaton and Gales, ed.). Benton in his *Abridgment of the Delegates of Congress* makes no mention at all of the Trappist bill.

²⁰ *La Nouvelle France*, 15:214. According to the Trappist writer in the *Catholic Encyclopedia*, 3:791, the application for a great of public land on credit, while favored by President Madison and other government officials, met with opposition of religious bigotry.

The 11th Congress adjourned on May 2, 1810. Many important matters, as the charges of treason against General Wilkinson and the unwholesome conditions in the American camps around New Orleans (our second war with England being then in progress) had been taken up for consideration. One will easily believe Abbot Urban's explanation that "affairs of state" of greater moment than his little petition had crowded the latter out. At all events the title to his 400 acres had apparently been confirmed and that was something gained. For some time after his return to Illinois, the Abbot seems to have busied himself with the preparation of a second petition to Congress, this time asking to be authorized to buy out holders of military land-grants lying adjacent to his 400 acres, these grants to be paid for not in cash but in horses. There is no evidence that this second contemplated petition was ever presented to Congress while it is doubtful whether all legal steps looking to the confirmation of the title to the Jarrot 400 acres were ever actually taken by the monks. At all events, on the departure of the latter from Illinois the property in question reverted to the donor.

V.

As to the manner of life led by the Trappists at Monks Mound, it appears that it did not depart except probably in accidental details from the general routine followed in other monasteries of the Order. Great abstemiousness in food and drink and unbroken silence are perhaps the outstanding practices associated in the popular mind with this austere religious Order of the Catholic Church; and these practices we know were strictly observed at Monks Mound. In fact, that Dom Urban's community adhered even amid the most trying circumstances to all the rigorous prescriptions of the Trappist rule (apart from the necessary relaxation indulged in while on journeys) is attested by contemporary observers. Since some account of Trappist life must enter into any satisfactory treatment of our topic we shall find it to our purpose here to cite the words of one competent to speak on the subject, the present Abbot of the Trappist Monastery of Gethsemani, Kentucky:

" . . . Out of the time of Divine Office, before which nothing is to be preferred and when not engaged in manual labour, the monks devote themselves to prayer, study or pious reading, for there is never any time granted for recreation; these exercises always take place in common, never in private rooms. The hour for rising is at 2 A. M. on week-days, 1:30 on Sundays, and 1 on the more solemn feasts; whilst the hour for retiring is at 7 P. M. in the winter, and

8 in the summer; in this latter season there is a *siesta* given after dinner, so that the religious have seven hours' sleep in the course of the day; about seven hours also are devoted to the Divine Office and Mass, one hour to meals, four hours to study and private prayers and five hours to manual labor; in winter there are about four hours devoted to manual labor, the extra hour thus deducted being given to study.

The monks are obliged to live by the labour of their hands, so the task appointed for manual labour is seriously undertaken, and is of such a nature as to render them self-supporting; such as cultivation of the land, cattle-raising, etc. Dinner is partaken of at 11 A. M. in the summer, at 11:30 in winter, and at 12 on fast days, with support or collation in the evening. Food consists of bread, vegetables, and fruits; milk and cheese may also be given in Advent, Lent, and all Fridays out of Paschal time. Flesh-meat, fish, and eggs are forbidden at all times, except to the sick. All sleep in a common dormitory, the beds being divided from each other only by a partition and curtain; the bed to consist of mattress and pillow stuffed with straw, and sufficient covering. The monks are obliged to sleep in their regular clothing; which consists of ordinary underwear, a habit of white, and a scapular of black wool, with a leathern cincture; the cowl, of the same material as the habit, is worn over all. Enclosure, according to canon law, is perpetual in all houses. It is never allowed for the religious to speak amongst themselves, though the one in charge of a work or employment may give necessary directions; and all have the right of conversing with the superiors at any time, except during the night hours, called the 'great silence.' ''²¹

As a pertinent reflection on this authentic description of Trappist life, we may be permitted to note that the unusual mortality among the monks of Dom Urban's community during their stay in the United States is not necessarily to be attributed to the severity of their rule. The rigors of a new climate, improper housing, the frequently recurring epidemics of fever and other sicknesses of the period and, finally, the difficulty of obtaining the minimum of sustaining food which even a Trappist must have to preserve health, such conditions go far to explain a death-toll which we have no reason to suppose would under other circumstances have risen so high. Reynolds noted that many of the monks he met at the Mound looked healthy and robust; and, for one thing, we do not read that the average life-span of a Trappist monk of today is shorter than that of other classes of professional men. It is a common-place of medical teaching that over-eating kills more men than under-eating; and the experience of ages is behind the homely dictum "if you would live long, eat little."

²¹ *Catholic Encyclopedia*, 15:25.

The improvements made by the monks were described by Brackenridge as considerable. They put up some eighteen cabins, very probably all of logs, one of which served as chapel, another as refectory, a third as kitchen and so for the various needs of the community and farm. Gaillardin, the Trappist historian, says that collectively the cabins presented the appearance of an army-camp. The principal cabins seem to have been built on a smaller mound a short distance west of the Big Mound, fifty yards according to Brackenridge and two hundred and fifty according to Thomas and Wild.^{21a} The Big Mound itself was not built on by the Trappists, though they raised wheat on its surface and cultivated a vegetable garden on the terrace or apron at its southern end. But it was planned to use the topmost surface as a building-site for the permanent abbey when means should be at hand for its erection.

Besides running a farm for their own subsistence and for the raising of produce which might be exchanged for other commodities, the monks conducted a sort of watch-making establishment. The fire which destroyed their monastery in Kentucky towards the end of 1808, and with it the best part of their library, fortunately left their watch-making equipment untouched. In the fire, however, was destroyed a surveyor's compass, which, Dom Urban notes, would have been of great service to his men at the Mound.²² Here Brackenridge found in 1811 a better watch-making outfit than any he saw in St. Louis. Of interest in this connection is an advertisement which appeared in the *Missouri Republican* January 21, 1811.

"Notice.—Several persons having showed to the monks of La Trappe a desire to purchase watches, if they would sell them for trade, the said monks in order to satisfy everybody, give notice to the public that until the end of the year 1811 they will sell watches, clocks, and other silversmith's work, and also fine horses, for the following articles in trade, viz.: wheat, corn, linen, beef, pork, cattle, leather, tallow, blankets, etc.

"URBAIN GUILLET,

"Superior of the Monks,

"Cantine Mounds, nine miles above Cahokia."

"N. B.—The above-mentioned articles will be sold at a lower price to whoever shall pay cash."²³

^{21a} Thomas and Wild, *op. cit.*, 55. Dom Urban expresses himself in a letter to Bishop Carroll as though the Jarrot property was not a donation to the monks. However, the petition addressed by him to Congress in 1811 expressly calls it such.

²² Guillet to Plessis, December 14, 1809.

²³ *Missouri Gazette*, January 21, 1811, cited in Scharf, *History of St. Louis City and County*, 1:99.

Few incidents appear to have marked the quiet, unobtrusive flow of monastic life while the monastery was maintained. The great New Madrid earthquake of 1812 with its recurrent shocks lasting six months put the monks on edge, as it did no doubt the other residents of the Illinois country.²⁴ The booming of cannon at the battle of Tippecanoe, in November, 1811, which put the *coup de grace* to Indian resistance in the Northwest, is said to have been heard distinctly by them, though a distance of some two hundred miles separated them from the scene of conflict.²⁵ Probably the great stretch of new, uncultivated country that lay between provided unusually favorable conditions for the transmission of sound waves. Though depredations and murders by Indians in St. Clair County were not uncommon at this period, the monks themselves were never molested. The whole population of Illinois Territory in 1812 was about 12,000, the Indians outnumbering the whites three to one.²⁶ North of Edwardsville there was nothing but a wilderness, home of the redmen and prowling beasts. At the outbreak of the War of 1812 the ancient cannon of Fort Chartres, of seventeenth-century make, were removed thence and planted at Fort Russell on the northern outskirts of Edwardsville. But the whites kept the redmen successfully at bay and the Indian menace eventually melted away. In the parties organized at intervals in St. Clair County to repel Indian hostilities, the young men of the monastery (the lay-students, no doubt, not the monks) are said to have been represented. At the Mound itself the Indians were often visitors but never for unfriendly purposes. The chanting of the monks impressed them and they listened with awe to the strange music that arose amid the burial-grounds of their forefathers.²⁷

Though they were not engaged to the ministry by rule, circum-

²⁴ Alvord, *The Illinois Country*, p. 458. "An almost continual earthquake lasting from the night of December 15-16 to the present, February 19, makes very much towards bringing back the people (to their religious duties). I was just within an inch of being crushed by a falling chimney. A great number of houses were considerably damaged, but no one was killed. The earth, so they say, has opened in several places, particularly three miles away from our monastery. From this last opening nothing comes up but sand and water. Fortunately our poor cabin of wood and mud can undergo a long shaking without any danger. These undressed trees lying one over the other cannot be separated except by a considerable effort. There are houses of stone and brick that had to be abandoned." Guillet to Plessis, Feb. 18, 1812, in *La Nouvelle France*, 17:188.

²⁵ Spalding *Kentucky Sketches*, p. 173.

²⁶ Davidson and Stuve, *History of Illinois*, p. 245.

²⁷ Spalding, *op. cit.*, p. 173.

stances made it incumbent on the Trappists to discharge the duties of pastors on behalf of the Catholic residents on both sides of the mid-Mississippi. During the decade 1808-1818 there was no resident priest at St. Louis and in fact in the entire Missouri Territory above St. Genevieve, while in Illinois there was outside of the Trappist community but a single priest, the veteran missionary, now almost incapacitated for work, Father Donatien Olivier of Prairie Du Roche.²⁸ Don Urban officiated at Cahokia, where for a while he refused to condescend services until the congregation repaired the sadly dilapidated church roof. But he was also frequently on the other side of the river in ministerial visits to St. Louis, St. Charles, Florissant and Portage des Sioux. This was especially the case after the death in November, 1810, of his confere, Father Bernard Langlois, who together with Father Dunand was very zealous in visiting the Missouri parishes. Dom Urban, it would appear, did not ride horseback without difficulty, owing probably to the chronic rheumatism from which he suffered. He notes in a letter that every time he crossed the Mississippi involved an outlay of three dollars for the services of an attendant to help him mount his horse.²⁹ That these trips were not pleasant adventures may be gathered from Dom Urban's own words:

"Often at St. Charles and St. Ferdinand and further on I was in great distress; I could not eat anything before nine o'clock at night, sometimes even eleven. I had time only to take my repast and say tierce, sext, none, vespers and compline, which were finished just at midnight. This present year there have been so many sick in every direction that we hardly know where to go to. Having come one night in August [1811] to attend some sick in St. Louis, I met on returning in the morning, fourteen carts, which were carrying fourteen sick persons quite unconscious and in such imminent danger that I had to stop on the highway and administer to them the last sacraments; and this just in time, for one of them died almost immediately. I myself had the fever very badly and not being able to eat anything, had difficulty in getting to the church, where, finding some little work to do, I was unable to hold out any longer. Two hundred steps from the church my strength gave out and I fell on the street where I remained for more than an hour without any one passing by. Finally four passers-by carried me off."³⁰

While the monastery of Notre Dame Du Secours was thus maintaining a precarious foothold under the shadow of the Big Mound,

²⁸ Dom Urban communicated to Bishop Carroll in 1810 a petition on the part of the people of the Illinois Country for "a good Jesuit missionary." Guillet to Carroll, November 16, 1810.

²⁹ Guillet to Carroll, October 16, 1811.

³⁰ Guillet to Carroll, October 16, 1811.

it was visited by John Reynolds, the future Governor of Illinois, as also by Henry Brackenridge, the traveller and explorer, both of whom have left on record interesting particulars regarding the monks. As far as known, these are the only contemporary accounts at first had of the Trappist establishment in Illinois that have come down to us. It is to be regretted that the monks have not been portrayed for us by observers more sympathetic than these two proved to be; but the real significance of the manner of life practiced by exponents of humanitarian service such as these is not readily grasped from a viewpoint of religious convictions different from those which the monks themselves professed. Be this as it may, both Reynolds and Brackenridge noted points of interest in what they saw. According to Reynolds, the monks made considerable improvements, introducing into the country a good breed of cattle and were, many of them, excellent mechanics. They brought into Illinois the first jack, but so general was the prejudice at that time against mules that the animal was never used for breeding. Many of the monks seen by Reynolds were robust men, badly clothed, but stout and healthy-looking. He noted that they observed silence, pointing at objects when they wished to obtain information. Of Dom Urban he wrote that "he was considered a man of talent and true piety. I have often seen him reading in a book on horseback." The good monk was apparently on these occasions reading his breviary, the official prayer-book of the Catholic clergymen.³¹ Interesting in this connection is a statement, of date some thirty years after the departure of the monks from Illinois, to the effect that they were the first to discover coal in the bluffs east of the Mound. "Their blacksmiths complained of want of proper fuel, and on being informed that the earth at the root of a tree, which was struck by lightning, was burning, they went to the spot and on digging a little below the surface, discovered a vein of coal."³²

Brackenridge's account of the Trappist monastery at the Mound and its inmates is the most detailed extant. The date of his visit was 1811.

"The buildings which the Trappists at present occupy are merely temporary. They consist of four or five cabins on a mound about fifty yards from the large one, and which is about one hundred and fifty feet square. Their other buildings, stables, cribs, etc., ten or fifteen in number, are scattered about on the plain below. I was

³¹ Reynolds, *My Own Times, Embracing also the History of My Life*, p. 99.

³² Thomas and Wild, *op. cit.*, p. 55.

informed that they intended to build on the terrace of the large mound. This will produce a fine effect, especially if painted white; it would be seen five or six miles across the plain, and from some points of view ten or twelve. They have about one hundred acres inclosed in three different fields, including the large mound and several others. On entering the yard I found a number of persons at work, some hauling and storing away the crop of corn, others shaping timber for some intended edifice. A considerable number of these were boys from ten to fourteen years of age. The effect on my mind was inexpressibly strange at seeing them pass and repass in perfect silence. What force must it require to subdue the sportive disposition of boyhood! But nothing is so strong as nature. I admired the cheerful drollery of a poor malatto lad with one leg who was attending the horse-mill. As the other boys passed by, he always contrived by some odd gesticulation to attract their attention. He generally succeeded in exacting a smile. It was a faint gleam of sunshine which seemed to say that their happiness was not entirely obscured by the *lurid gloom* that surrounded them.

"Fatigued with this scene, which I contemplated apparently unobserved, I ascended the mound which contains their dwellings. This is nearly twenty-five feet in height, the ascent aided by a slanting road. I wandered about here for some time in expectation of being noticed. It was in vain that I nodded to the reverend fathers or peeped into the cabins. In the course of fifteen minutes, Father Joseph, a sprightly, intelligent man in the prime of life, who, I learned, had the government of the monastery in the absence of Father Urbain, came up to me, and, after some conversation, invited me into the watchmakers' shop. I was not a little surprised to find here a shop better furnished than any in St. Louis. Part of it was occupied as the laboratory and library; the library, I confess, but indifferent. A few medical works of no great repute, and the rest composed of the dreams of the fathers and the miraculous wonders of the world of saints.

"Two men were at work, and two boys appeared also busily employed. One poor fellow of ten or eleven years of age, seated by a stove and employed in making strokes upon a slate, attracted my attention and pity. He appeared to have just risen from the bed of sickness, or rather from the tomb.

"Father Joseph inquired whether I had dined, and being informed in the negative, had something prepared. My fare was simple, constituting entirely of vegetables, though not less acceptable, for it was given with good will. Having returned thanks to the good fathers for their hospitality, I took my leave."⁸³

⁸³ Breckenridge's account, as embodied in Scharf, *History of St. Louis, City and County*, 1:101, is an abridgment of an article contributed by him to the *Missouri Gazette* of St. Louis and reproduced by him *in extenso* as an appendix to his *Views of Louisiana*, pp. 287-291. Though a travesty on Trappist life in its religious aspect, the author expressed surprise that the article gave offense to the "good Fathers."

VI.

Every enterprise to which the well-meaning Trappist Superior had put his hand since coming to America had ended in distressing failure. The issue at Monks Mound was to be no different. With truth could Dom Urban write thence to Bishop Plessis that ever since the year 1805 he had met with reverse on reverse. In 1810 the monks met with a total failure of crops. The same year was marked by a virulent epidemic, very probably of bilious fever, which was a frequently recurring and especially malignant malady in the West in the early decades of the last century. If Bishop Spalding's figures are correct, the Trappists while at the Mound lost by death two priests and five lay-brothers.³⁴ One of the priests was Father Bernard Langlois who died November 28, 1810, the other one being apparently Father Ignace. The former, however, as we learn from Dom Urban, died not of the prevalent fever, but of the stone, from which he had been a sufferer for years.

Letters from the Trappist Superior to Bishop Plessis sketch briefly the epidemic of 1810.

"The country of Louisiana and the Illinois has been visited by a fever which spared few. Many died of it, in particular, five of our brethren. Still, the number of dead is very small in comparison with that of the sick. As almost the entire community was sick, we were reduced to great extremity and obliged to sell a chalice, though we had only two, a part of our altar-furniture and even the anvil of our Brother blacksmith. Seeing that we hadn't strength for all the jobs, I was obliged to have an outsider build a room twenty feet long for our sick and as the price of his labor I gave him a mare. I gave up another mare to get a stove and window-panes for said infirmary. And so, though without money, our sick will be a little better off this winter than they were last. We have four sick-cases left.

My last also announced to you the death of four of my confreres, namely: 1, Brother Isaac, a priest, prior and master-watcher; 2, Brother Eloï, a lay-brother and quarter-master [marechal]; 3, Brother Marie-Joseph, a young Canadian named Desmarais in the world, an excellent workman, who was only an oblate. All three were very necessary to the monastery, for although I have other good watchmakers, I am very much at a loss to find a Prior. I have no other quarter-master and don't know where to get one. The fourth was a young Kentucky child, if not the best, almost the best of the number.'"³⁵

³⁴ Spalding, *op. cit.*, p. 173.

³⁵ Guillet to Plessis, November 18, 1810, *La Nouvelle France*, 16:229.

As a consequence of the numerous reverses that overtook them, the Trappists at length fell into a state of acute poverty and distress. Dom Urban informed Bishop Carroll November 16, 1811, that he had been wearing the same cassock or religious habit for thirteen years and using the same bedcover for even a longer period of time. Their dwelling-house was so intensely cold on occasion that the food froze while being served at table. The Superior writes, with obvious distress over the circumstance, that he did not have a dollar to give to one of his lay-brothers, Henry Reiselman, a Hollander, who was about to leave the monastery to enter the Society of Jesus at Georgetown in Maryland.³⁶ Twelve years later, Henry Reiselman returned to the West, being one of Father Van Quickenborne's party of Jesuits who arrived in St. Louis, May 31, 1823, just a century ago, to establish an Indian mission which has since developed into the Missouri Province of the Society of Jesus. And so it was that, discouraged and worn out by this final chapter of disappointment and failure, Dom Urban, apparently on his own initiative decided to return East. Dom Augustin arrived in New York in December, 1913, to direct at close range the affairs of his spiritual children in America, while Dom Urban withdrew with his community from the Mound in 1812 according to Governor Reynolds and in March, 1813, according to Bishop Spalding.³⁷ What became of the youths who were being educated by the monks there is nothing in contemporary sources to indicate, though in all probability some of them at least accompanied the monks East as postulants or candidates for the Trappist Order. In 1810 some of their number had been petitioning for admission, but as they were all under eighteen, Dom Urban declined to admit them. Their teacher, a young man of twenty-four, had also expressed his desire to become a Trappist.³⁸ As for the school at the Mound we are not to conclude that it was an entirely blank page in the history of education in Illinois. "A number of pupils from the neighboring towns," wrote Lewis Foulk Thomas in 1841, "resorted to them [the Trappists] for instruction, some of whom are now among the most accomplished merchants and citizens in the entire country."³⁹ From the same authority we have this tribute to the monks. "About twenty-five years have elapsed since these austere fathers abandoned the mounds, but the older inhabitants of the neighborhood still speak of their many acts of kindness and charity and cherish their mem-

³⁶ Guillet to Carroll, November 16, 1811.

³⁷ Spalding, *op. cit.*, p. 174; Reynolds, *op. cit.*, p. 99.

³⁸ Guillet to Plessis, March 15, 1810 (1811?).

³⁹ Thomas and Wild, *op. cit.*, 55.

ories with the most filial affection." The year after this was written, Charles Dickens visited Monks Mound, afterward penning in his *American Notes* some ill-tempered sentences anent what he calls the fanaticism of the monks, whose philosophy of life he failed sadly to comprehend.⁴⁰

The return journey of the Trappists, a highly adventurous one, was made by keel-boat down the Mississippi and up the Ohio. At Fort Massac they were challenged by the sentries, the War of 1812 being then in progress.⁴¹ In Maryland they met another community of Trappists whom Dom Augustin had sent over from France. These were helped in their effort to make a settlement by the indefatigable Dom Urban, who himself now made a fresh attempt, it would seem, to find a suitable site for his monastery, this time on an island near Pittsburgh. The attempt was no more successful than the previous ones, nor than the final one, which he appears to have made just before his return to France, on a farm at his disposal by Father Quesnel, the Vicar-General of Philadelphia. Meantime, we find Dom Urban early in 1814 in New York, where with Dom Augustin and some brother-monks he conducted a school and asylum for orphan boys in a house recently vacated by the Jesuits who had made in it the unsuccessful experiment of a classical school for boys. The house stood on the site now occupied by St. Patrick's Cathedral on Fifth Avenue, a site described in a contemporary print as the most delightful on Manhattan Island. Here, then, along a suburban road that was to develop into the famous thoroughfare of the world's largest city, Dom Urban and his fellow-monks pursue for a while the rôle of educators. From the Collinsville road in Illinois to Fifth Avenue, New York, is a far cry, but it was a farther cry some hundred and ten years ago when the Trappist Superior led his disheartened followers eastward through the intervening wilderness.⁴²

In October, 1813, Bonaparte went down in decisive overthrow at Leipsic. Then came the Bourbon restoration and the retirement to Elba. It was the signal for the return of Dom Augustin and his exiled followers to France, whither they went with a huge sigh of relief

⁴⁰ Dickens, *American Notes*, Chapter XIII.

⁴¹ Spalding, *op. cit.*, 175.

⁴² *Catholic Encyclopedia* 3:791; The movements of the Trappists after their return to the East are obscure, apart from their stay in New York, of which there is no doubt. The two attempted settlements mentioned in the text are indicated in apparently reliable accounts. At the time Dom Augustine arrived in America, Dom Urban was thinking of acquiring property in Virginia, *La Nouvelle France*, 17:222.

after the incredibly painful chapter of their experiences in the United States. A party of them under Dom Urban sailed from New York, October 24, 1814, in the "Gustavus Adolphus," reaching La Rochelle early in December. That mishap, the inevitable attendant of these Trappist wayfarers, might not be lacking, their ship was cast by a storm on the island of Re, but apparently managed to recover itself and continue its course. Commissioned by his Superior to seek a site for a new La Trappe, Dom Urban began a fresh series of journeys which was interrupted by the return of Napoleon from Elba. The monks promptly scattered to find shelter under the roof of relatives or friends. Dom Urban himself took refuge with his brother in whose house he had the unique consolation of meeting his mother for the first time since infancy. Born in San Domingo and educated in France, Madame Guillet, wealthy Creole, had left the infant Urban in the care of relatives in France to return to her island-home for the settlement of her estate. The infant had grown to manhood and entered La Trappe when Madame Guillet returned to France nor did circumstances ever permit of a meeting between mother and son until at this juncture when Urban found himself a guest under his brother's roof. Providence had fashioned the tissue of events that the son might prepare the mother for the last sad journey. Fortified with the Church's sacraments, received at the hands of her Trappist son, Madame Guillet died May 21, 1815, at the age of seventy-two. The following month the sun of Napoleon's glory suffered definite eclipse at Waterloo and the Hundred Days were over. Dom Urban straightway resumed his quest for a permanent residence for the monks, choice being finally made of Bellefontaine (Maine et Loire) an old monastery of Feuillants, in the immediate vicinity of Cholet, which was itself only two hours distant from Nantes, the birth-place of Urban Guillet. Two years had been spent in the search and a considerable sum of money begged up and down the country. Preparations were being made to negotiate the purchase and the money, carefully concealed in his saddle-bags, was being taken by Urban for safe-keeping to his brother's house. Surely the hand of Providence had never rested lightly on Dom Urban. And now, as the day of his earthly wayfaring drew to a close, it pressed on him of a sudden with especial rigor. He had stopped at an inn for refreshment in the course of the journey of which we just made mention when, on remounting his horse, he discovered to his horror that a thief had rifled the contents of the saddle-bags and made away with the money. The fruit of two years' toilsome begging through the cities and villages of France had vanished in a moment. One feels sure that the in-

domitable Abbot rose superior even to this crushing reverse. But it was the final tax levied on his apparently inexhaustible fund of patience. He had run his course. Following close on the heels of the incident just related a mortal illness, aftermath of the unnumbered physical hardships and exposures he had known, overtook him and he died at a hospital in Cholet, April 2, 1817. Around his pathetic figure is written a chapter of fascinating interest in the story of nascent Catholicism in the United States, while the name Monks Mound passing down the years assures to the residence of him and his heroic followers in Illinois soil a place among the historic memories of that great commonwealth.⁴³

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BIBLIOGRAPHICAL NOTE

The chief manuscript sources drawn upon for this sketch of the Trappists of Monks' Mound are the letters of Dom Urban Guillet, of which there are some thirty divided almost evenly between the Archdiocesan archives of Baltimore and those of Quebec. For the Quebec letters the author has relied on certified copies obtained directly from the archives or else on the texts as reproduced in the Canadian periodical, *La Nouvelle France* (Quebec, 1911-1918). Some unpublished letters of Father S. T. Badin (Baltimore Archdiocesan Archives) have also afforded data. Printed accounts, (most of them treating the settlement at Monks' Mound as an incident only in the general fortunes of the French Trappists in the United States), are: Flick, *The French Refugee Trappists in the United States in Records of the American Catholic Historical Society*, I:86-116; Spalding, *Sketches of Kentucky*, 162-195; Maes, *Life of*

⁴³ *La Nouvelle France*, 17:227 et seq. It is pleasant to consider that Dom Urban's almost life-long efforts to establish a fixed home for his community were in the end crowned with success. Despite the loss of the money he had collected, Bellefontaine par Saint-Leger-sous-Cholet came into the possession of his fellow-monks either before or shortly after his decease, and of this new La Trappe, maintained down to our own day, Dom Urban is gratefully remembered in Trappist history as the valiant and illustrious founder. To Bellefontaine as parent-stock Canada owes the three Cistercian foundations of Notre-Dame-du-Lac. (Oka) Quebec, Notre-Dame-des-Prairies (Saint Norbert, Manitoba) and Notre-Dame-de-Mistassini, an offshoot of Oka. In 1910 Dom Jean-Marie Chouteau, Abbot of Bellefontaine (1911), visited the houses of his order in Canada. Dom Urban, as the reader may recall, was for a space the only clergyman serving Laclede's young settlement of St. Louis; and so, by a curious association, we find the Abbot of the La Trappe of Bellefontaine, Dom Urban Guillet's foundation, bearing the name of the most historic family in the pioneer history of the metropolis of the Mississippi Valley.

Father Nerinckx, 100-112; Webb, *History of Catholicity in Kentucky*, Louisville, 1884, 191-199; *Epistle or Diary of Father Joseph Dunand* in *Records of the American Historical Society*, 26:328-346, 27:45-64 (tr. from French by Ella M. E. Flick); Thomas and Wild, *The Valley of the Mississippi Illustrated in a Series of Views*, St. Louis, 1841, pp. 52-56; *The Catholic Encyclopedia*, 3:786-791; Scharf, *History of St. Louis, City and County*, I:102 (Brackenridge's account); Reynolds, *My Own Times, embracing also the History of My Life*, Belleville, 1855, p. 99; Alvord, *The Illinois Country*, p. 458; Garraghan, *St. Ferdinand de Florissant: The Story of an Ancient Parish*, Chicago, 1923; Gaillardin, *Histoire de la Trappe; Dom Augustin de Lestrangle et les Trappists pendant la Revolution (Grande Trappe)* 1898; *Vie du R. P. Urbain Guillet*, Montligen, 1899; Abbé Lionel St. George Lindsay, *Un Precurseur de la Trappe du Canada: Dom Urbain Guillet in La Nouvelle France*, (Quebec 1911-1918).

HISTORY IN THE PRESS

LINCOLN VINDICATED

(By Associated Press)

Jacksonville, Ill., October 19.—In answer to critics of Abraham Lincoln that he used an out-of-date almanac to obtain the acquittal of "Duff" Armstrong, Capt. H. Weaver, who attended the famous murder trial retold the story here while attending the Centennial pageant.

"When the trial of 'Duff' Armstrong for the murder of Chris. Metzger came on I was a resident of Beardstown and was 22 years old," Captain Weaver said. "James Morris was found guilty and sentenced to from eight or ten years in the penitentiary. Subsequently Hannah Armstrong, mother of 'Duff,' secured Abraham Lincoln to defend her son.

"Lincoln was able to secure a change of venue from the circuit court at Havana to the Cass County court at Beardstown, and the trial was held at the May term in 1858.

"I attended every session of the trial, which lasted three or four days. Judge Fuller, the State's attorney of Mason County, and Judge Henry Shaw, an attorney of Beardstown, were the attorneys for the prosecution and the presiding judge was Judge Harriett of Pekin.

"Armstrong and his comrade were accused of the killing of Metzger in Mason County at night. It was charged that the altercation started over some liquor being dispensed from a wagon at a camp meeting, five miles southwest of Mason County, and that Armstrong used a neck yoke with which he struck Metzger.

"This particular trial brought many attorneys to Beardstown. I knew personally all of the jurors and they were men of more than average intelligence. Not more than two of them were beyond forty years of age.

"At the time that Lincoln began his defense the State had built up a seemingly strong case against Armstrong, based largely upon the testimony of a witness named Allen. In his cross-examination Lincoln asked Allen at what time of the night the crime was committed and the reply was after dark, but in the early part of the night. He asked the witness how he was able to see and Allen testified that from the light of candles on the wagon in which the men had whiskey and from moonlight he was able to see the attack made.

"Then Lincoln produced an almanac and showed that the moon

did not rise until between 3 and 4 o'clock in the morning. He handed the almanac to Milton Logan, the foreman of the jury, and asked him to pass it along to the other jurors."

Captain Weaver says it is unthinkable that the attorneys for the prosecution, who were trained men, that the members of the jury, and the court, would have permitted Lincoln to use an out-of-date almanac.

Captain Weaver served in the civil war and at one time was a member of the legislature.

RECALL SALE OF U. S. GRANT'S BIG FARM IN MISSOURI

(By Associated Press)

St. Louis, October 2.—With the season of farm sales in progress, old residents of this section recall a notable sale on the farm of President U. S. Grant, ten miles west of St. Louis, just fifty years ago.

President Grant ordered the sale after an inspection of the farm on an extended tour of the West. The 600 acre estate, known as White Haven Farm, included the old Dent place, where his wife lived as a girl and where the future President spent several years as a struggling farmer before the Civil War gave him his great opportunity.

Grant had added numerous improvements to the place and, lover of good horses that he was, had stocked it with fine thorobreds and harness horses, many with aristocratic pedigrees.

But farm expenditures were far outrunning the income, which Grant said was due to his inability to give the place his personal attention. He decided to hold a sale and quit farming, regardless of sacrifice. That, at least, would put a stop to further losses. And a sacrifice it was, one amounting almost to tragedy, for it brought a heavy loss which Grant could ill afford.

Several hundred persons gathered at the farm the morning of the sale. Judge Lanham of St. Louis, was the auctioneer and the first bids he called for were on the famous trotting stallion Claymore. This horse was bid in for Grant at \$2,500. But Young Hambeltonian, another fine trotting stallion, was sold for a mere \$125, while other mares of superior breeding went for even less. Topsey, a beautiful animal that had been given the President by the Russian ambassador, was led away for a mere \$50. The famous Nellie Grant team was a pathetic sacrifice. Bought by the President for \$1,100, they sold for a fraction of their value, Queane bringing \$42.50 and Lady Morgan \$70.

When the "Vicksburg mare," so called because Grant had ridden her in the Vicksburg campaign, was led out, the first bid was only \$10. Aged as she was, it seems as if she would have commanded a substantial sum if only for sentimental reasons. But \$56 was the highest bid. Only a shadow of his former proud self, Old Joe, the general's saddle horse before the war, was taken by a negro for a ten dollar bill.

Forty acres of standing corn sold for only \$6.50 an acre, while wagons, plows and a great collection of farm implements brought the merest fraction of their actual worth. A lot of hay then went under the hammer at a bargain and the sacrifice was complete.

DAKOTA SIOUX INDIANS GREET BLACKROBE, A JESUIT SEVENTY-FIVE YEARS

St. Francis, S. D., October 2.—Surrounded by thousands of Sioux Indians who look upon him as the "Beloved Blackrobe," the Rev. Florentine Digman, S. J., celebrated the diamond jubilee of his entrance into the Society of Jesus yesterday. The celebration was held at St. Francis Mission, where Father Digmann has been stationed for thirty-nine years.

On Christmas Day, seventy-nine years ago, Father Digmann was born at Heilingenstadt in Eihlsfeldt, Germany. At nineteen, he entered the Society of Jesus at Friedrichsburg, Westphalia. Coming to this country in 1880, he spent two years at Canisius College, Buffalo, and four at what is now Campion Preparatory School at Prairie du Chien, Wis.

On August 5, 1886, Father Digmann arrived at St. Francis with reinforcements for what was then a struggling mission. Where now stands the great concrete plant with a capacity for 500 children, Father Digmann found only two small frame buildings and two sod barns on a boundless grass-covered prairie. One building housed the Sisters, the other sheltered the Jesuits and the children, besides providing space for the laundry, carpentry, blacksmith and shoemaker shops.

WON INDIANS BY KINDNESS

Overcoming a multitude of difficulties set up by race prejudice, religious hatred and savagery, Father Digmann patiently labored with the Indians until he had guided them to civilization and Christianity and, assisted by Indians, changed St. Francis Mission from lowly dwelling to perhaps the largest mission school in the United States.

Thousands of his beloved Indians came to the mission to join in the celebration. Solemn High Mass with Father Digbann as celebrant opened the festivities. After the Mass a reception was held in the auditorium where all the Indians had the opportunity of shaking hands with Putin Sapa, Black Beard, as is the custom.

At the invitation of the Rev. Joseph A. Zimmerman, S. J., who last year succeeded Father Digmann as superior of the mission, a group of twenty-six boys from St. Louis and other cities came to St. Francis Mission for their vacation last summer and established the first Catholic "Dude Ranch."

This ranch, which has been named Camp DeSmet, was organized at the suggestion of the Rev. Leo Cunningham, S. J., of Cleveland, a former scholastic at the mission.

Probably no boys' camp or ranch has the perfection of equipment which St. Francis Mission put at the disposal of Camp DeSmet. The boys enjoyed all the recreational facilities of a modern boarding school, including basketball, tennis, baseball, radio, movies, pool, and library.

Added to these were horseback riding, polo, rifle range, archery, swimming, hunting, and camping trips to the colorful Indian Tribal Fourth of July celebration, the Black Hills, Bad Lands, and the rodeo at White River, S. D.

To live in the exciting land of the Indians and mingling with the Indians was real adventure to these young American boys.

The camp will be made an annual affair.

Three Ohioans, W. Toomey and W. Birmingham, both of Cleveland, and G. Warth, Massillon, were among the Jesuit scholastics who accompanied the boys on their hikes.

OLD CATHEDRAL AT ST. LOUIS, MO., ROUNDS OUT CENTURY OF SERVICE OCT. 26

St. Louis.—(Special.)—The Old St. Louis Cathedral, one of the noted landmarks of this city and the entire Mississippi Valley, has rounded out nearly a century of service. Situated at Second and Walnut Streets, in a section of the metropolis now surrounded by busy factories and facing a narrow, cobble-stoned street where noisy trucks clatter along with heavy loads, the historic structure is not easily found. One must pay careful attention to the street markings or he may pass it by, so unobtrusively does it sit in its hemmed-in boundaries.

Years ago there was a great host of parishioners, before the city built away from the river front, but now these have dwindled to a scattered few. Yet this ancient house of worship does not lack for crowds, for scores visit its shrine daily. Some of them come out of curiosity's sake, to look upon its scarred columns and glistening interior, while others are parishioners of former years who must return periodically to their favorite church.

HISTORIC SIGHT

The building, which was consecrated by Bishop Rosati October 26, 1834, is erected on the site where Father Pierre Gibault celebrated the first Mass ever said in St. Louis. The present structure is the fourth church erected on the square of ground dedicated by Laclède to church purposes. The first was a log chapel built in 1770. This was supplanted five years later with a better one. Still a third one, of brick, was started in 1818 and dedicated in 1820, when Missouri was being admitted to the Union.

PRESENT STRUCTURE BEGUN IN 1831

The present structure was begun in 1831 and its completion three years later was celebrated with great enthusiasm. Three bishops came by stage from Cincinnati to participate in the consecration and militia from the Government barracks aided in the ceremonies. With its four stately Doric columns, its three wide doors and its 40-foot spire, the church was considered a thing of architectural beauty. It is 136 feet long and 84 feet wide and in a splendid state of preservation. Although its front looks a trifle battle-scarred, the side walls, three feet thick, look as strong and nearly as fresh as they did 100 years ago.

HUNDRED YEAR OLD ALTAR

Within the structure is the same throne as that used by Bishop Rosati a century ago, still in use, and the same altar, above which towers stately decorative columns. On the walls hang paintings more than a century old, having been brought from France and donated by royalty. Among these is the Madonna, St. Louis of France and St. Bartholomew's Death. The organ, which is noted for its sweet tone, has been in use for eighty-five years and the bells in the steeple, that toll the hour of services, were brought from France in 1818.

SACRISTY RECORDS FROM 1766 ON

In a locked safe in the office of the pastor, Father Paul C. Schulte, are records of marriages, baptisms and deaths extending back to 1766. These books, nearly all well preserved, are written in French. Many of the witnesses and contracting parties to marriages, being unable to write, placed their cross-marks in the record book. There are about 36,000 baptisms and 15,000 marriages recorded in these documents, which were kept complete until the city in 1860 took over the compiling of such statistics.

PREVENTS MASSACRE BY INDIANS

The second church, that was erected in 1775, may be regarded as having saved the village of St. Louis from destruction by Indians. An Indian force, which evidently had been waiting to catch the inhabitants off their guard, opened an attack on May 26, 1780. Several farmers, who had gone to their fields, not far from the fort erected near Fourth and Broadway, were set upon by the savages and five of the whites killed. Others made their escape and the Indians, fearing to pursue, retreated. It was later learned that the savages had expected to find most of the male population, then listed as 97, tilling or planting crops. Finding this not true, they attacked those they found and retreated. May 25, the day before the attack, having been Corpus Christi, most of the St. Louisans took part in extending services and therefore rested the next day instead of going into the fields.

The front of this church also was used in 1778 as a place for a public apology made by one Baptiste Menard to Mrs. Theresa Charon. Menard admitted making derogatory remarks about Mrs. Charon but said he was under the influence of drink. He not only apologized at the church door for his statements, but spent fifteen days in jail as an added penalty imposed by the Lieutenant-Governor. And the action was prompt. Within two days after the case originated, the apology had been made and Menard was serving his time in jail.—*Daily American Tribune, Sunday, Oct. 4, 1925.*

FIFTY YEARS IN AMERICAN HOSPITAL SERVICE

The Hospital Sisters of St. Francis of Springfield, Ill.

A VISIT TO SAINT MAURITZ THE SISTERS' HEADQUARTERS IN GERMANY

“Mid the silent hush of cloister
Where vesper anthems swell,
In deeds of love and kindness
A band of virgins dwell.”

These lines most graphically depict the community home in which the daughters of St. Francis dwell. It is situated at St. Mauritz, a suburb of the ancient and venerable city of Muenster in Westfalia, a city of historic renown and commercial importance, one of the three provincial government seats. Its location is an ideal one. Flower, fruit and vegetable gardens surround it, well trimmed evergreen hedges flank the road that leads from the main thoroughfare up to it. On a quiet early summer morning when nature is still mantled in the fresh and fragrant garb of dawn, the dulcet notes of the nightingale may be heard. In close proximity to the convent home stands the parish church, a venerable pile, whose beginnings reach away back into centuries that antedate the Reformation times. A former American ecclesiastical seminary which principally in the seventies was in such flourishing condition, sending annually scores of young priests into our American mission fields, has in latter years been diverted from its original purposes and turned into secular use. Fronting the hedge-enclosed lane one passes a cozy-looking two-story brick house. It is the dwelling place of the convent's Chaplain, which for more than forty-seven years had been the hospitable home of that fatherly Director of the community, the late lamented Msgr. Theo. Ross.

In the spacious garden some of the good Sisters may be seen at work during all hours of the day, and all days of the season from early till late, planting, weeding, watering and pruning. The work does not seem to fatigue them nor the long hours to weary them. The same pleasant smile, so expressive of interior contentment, greets one at all times. Wandering aimlessly one morning amid beautiful flower beds, through garden paths lined with rows of dwarf boxwood, admiring the Sisters' splendid horticulture, my steps were arrested by

the exquisite singing of a bird. My heart thrilled and throbbed with excitement as I listened to the sweet song of a nightingale for which I had vainly yearned so long. Off from the garden, passing through a small wicket, the visitor at once stands on consecrated ground. It is the Sisters' cemetery. One approaches it with awe and reverence. Row upon row the little mounds rise slightly upon the surface, each supporting a wooden cross with name and date of deceased inscribed upon it. Here God's own heroines rest from their arduous toil. Many of them have faced the horrors of war and pestilence or fallen victims to infectious disease, whilst others had succumbed to physical exhaustion caused by over exertion in the discharge of sacred duties. The outside world little knows and less appreciates a Sister's self-sacrificing life for sweet charity's sake; but an omniscient God is witness thereof and the pencil in the hands of His angel records her unmitigated deeds of corporal and spiritual works of mercy in golden letters upon the pages of the book of life. Retracing one's steps from the "City of the Dead," where holy peace and solemn silence undisturbedly reign, the vision is confronted by the imposing structure of St. Francis' Hospital and convent, the mother-house and headquarters of the order.

Yes, there are the good Franciscan Sisters, from whose ranks in 1875 the intrepid twenty were chosen to act as pioneer workers of their Order in far off America.

THE VALIENT TWENTY

Economy and frugality are two primarily essential qualities and decisive factors that eagerly contribute toward the contentment and happiness of people. Our Franciscan Sisters revel in an abundance of these requisites for a happy life, hence their contentment in cloistered seclusion and hospital service. Luxuries and superfluities are to them but as so much lumber and unnecessary ballast to be thrown overboard; for them a plain habit of sombre color, a rosary, a book of meditation and a breviary, and a pallet whereon to enjoy a night's well-earned rest, behold the earthly possessions of a religious. To her the boat of life, therefore, is always light, packed only with what is mainly needed. And she finds the boat easier to navigate and less liable to upset, and it will not matter so much if it does upset. Good, plain merchandise will stand water. The Sister, then, has time to think, work and pray, also some spare moments to drink in life's sunshine and to listen to the Aeolian music, which the wind of God draws from the human heartstrings around her. The world underestimates the real pure joy there is in the life of one who has re-

nounced the frivolities and illusions and deceptions of the world because the world does not know, whereas God has rich compensations in store for that soul. "Relinquimur omnia et secuti sumus te" the good nuns could exclaim with the Apostles of our Lord, the moment they donned the religious habit. Free from all earthly possessions and undue attachment, then it is but small wonder that when the Mother Superior called for volunteers for the new American mission that practically all clamored for the privilege of going. There glistened tears of joy at this pathetic moment in the eyes of good Mother Bernardine. Probably there had never come such a wave of holy enthusiasm, loyalty and fervor over the community and its individual members as was manifest on this occasion. Yet the number to be chosen was to be a limited one. After much prayerful consideration and carefully gauging the qualifications of those to be selected for this all-important task, the names of the pioneer Sisters who were to sail for America were the following:

Mother Angelica, Superioress	Sister Augustina
Sister Cyrilla	Sister Crispina
Sister Henrietta	Sister Cassiana
Sister Eupehemia	Sister Fortunata
Sister Jovita	Sister Zosima
Sister Basilia	Sister Macaria
Sister Aurelia	Sister Francisca
Sister Fridoline	Sister Sylvana
Sister Gerburgis	Sister Ulrica
Sister Rosa	Sister Rolendis.

THE SURVIVORS OF OUR DEAR OLD PIONEER SISTERS

About the memories of these old pioneer Sisters there gleams a double halo of saintly life and personal charm. But alas! we have but a few of the once sturdy trail-blazers of their order surviving the fifty years of hard and persistent labor left with us, the majority having long since gone to their eternal reward. Those still in our midst are: Sisters Fridoline, Crispina, Cassiana, Frances, Sylvana and Macaria. In their earnest and pensive lives one can readily read the story of these past five decades which have been told off from time's great rosary and left their impressions upon their now frail and exhausted bodies. Night vigils in the sick-rooms, excessive manual labor in laundry, kitchen and garden, denials and privations, —all these causes combined to undermine the former robust constitutions of the twenty, most consigned to rather premature graves, dying

in the very prime of vigorous womanhood. They lived to make a better, brighter and happier world, not so much for themselves as for others, the sick, poor strangers in need of aid and comfort. This God-given and God-consecrated work was to be continued and propagated by the younger and more robust members of the order. It is wonderful to behold how the tiny seeds scattered by the twenty have fructified and multiplied during the half century now elapsed. Out of small and humble beginnings has grown forth a Community that today counts its members by the hundreds, scattered over two States, developing their consecrated vocational activities within the shelter of thirteen well-equipped hospitals. And the spirit of self-effacement continues to abide in them all. Their unassuming lives proclaim eloquently to a material and sensuous world the daily practice of the Cardinal virtues of their religious vows—Poverty, Chastity and Obedience. They all have become docile scholars of that school over which the spirit of the pioneer Sisters still continues to hover, the school that teaches them self-immolation and love of neighbor without reserve. It's the spirit of St. Francis. This quiet and gentle influence over the junior Sisters has resulted in so attracting and fastening the fibres of love, confidence and veneration for the former that anything of a serious nature occurring to them would be considered in the light of fatality to the whole Community. In fine, the record of their generous devotion will for all time remain an inspiring example for others to follow and emulate.

“Though the road be rough and toilsome
And the thorns pierce sharp and deep
Their Master's smile will cheer them
And make the burden sweet.

“Like a cluster of sweet scented flowers
They wear their lives away
Laying them down for their Master
In Charity's mission each day.”

“Till wasted, wan, exhausted,
They sink to rise no more;
A whispered prayer, a sigh of love,
Then death, and all is o'er.

“As the lily closes its petals
When fades the light of day
Only to open on the morrow
More pure, more fair than aye.”

THE SHIP DEPARTS

The steamer that was destined to carry our party of Sisters to the shores of the New World, was lying at anchor ready to depart at the given signal. A hurry and scurry of kaleidoscopic changes was to be witnessed on board, a picture generally seen when the hour of a vessel's departure draws near. Clanging of chains, hoisting of anchor, the straining of hawsers, the frantic onrushing mob of emigrant passengers, the lacrimose parting of relatives, the measured command of Captain and officers,—all this contributes to the interest of the hour. The name of the vessel was "Maas." She was an old seagoing vessel, but still seaworthy, one that had crossed the Atlantic many a time with marked success. Her name was favorably known among the voyaging public, hence the cabin and steerage accommodations were in constant demand. Years afterwards, it is said, this steamer foundered and was lost at sea. All the transatlantic boats of the Holland Line have gained for themselves an enviable reputation. Today they easily compare and compete with the best liners in their treatment of passengers, in swiftness of speed, safety of construction, trustworthiness of navigation and cheapness of rates. All these factors combine to induce many a prospective traveler to secure a passage on a Holland steamer in preference to any other. In those early days of fifty years ago, however, these vessels were not of that palatial type we are wont to meet today. Measuring on average between 300 to 400 feet in length with corresponding tonnage they were slow of speed, consuming some twenty days in making the trip between the Old and New World. Moreover their propelling power was not exclusively limited to steam, but in addition thereto liberal use of unfurled canvas sails was made. The *Hi Ho Hi* was the daily chorus-accompaniment when the sails were hoisted to the breezes by the weather-bronzed seamen.

When everything was ready for departure the Captain signaled, officers repeated the signal to the engineers and firemen and then slowly, carefully did the floating ark feel her way down the stream till she knew herself in unobstructed waters, clear of any hindrance. Our band of Sisters had approached the deck-railing to cast a last lingering look upon city and country beyond which they knew was their own beloved home where fathers and mothers, brothers and sisters in spirit followed the departing Religieuses, their own daughters and sisters, on their way to the foreign land, America. The sorrowful farewell at this ominous hour was, however, not so much direct at their distant homes in heather-bound Erika's land than it

was centered upon a lonely figure clad as themselves in Sister's garb. Benevolent of countenance, a heart filled with tenderest sympathy and love for our departing twenty, she stood there leaning against the pier, her eyes moist with tears, waving and always waving a tender "adieu" to the receding steamer and its precious freight, principally to our Sisters. Their hearts, in turn, were touched well-nigh to the breaking point and ever and anon did they fondly return her farewell salutation till she had almost faded from view. Who was this heart-stricken elderly lady who showed so much maternal interest and love for our travelers? Ven. Mother General, dear Sister Bernardine, who had left the convent-home in Muenster, journeyed with the Sisters to Rotterdam to attend to their last needs and comforts, and now had come to the ship's pier to see them safely aboard; from an old log on which she had seated herself she bade them God-speed on their long and perilous journey. The inner emotions and her soul's agitation at this parting hour did not ruffle the lines of her sweet countenance, nor rob her of her dignity and grace. She admirably controlled her feelings of dejection in order to spare those of her Sisters. She remained beautifully serene, permitting her kindly eyes to wander from one to another, thereby creating joy in those upon whom they fell. And those last consoling words of admonition, encouragement and good cheer, how deeply did they sink into their hearts, how sacredly have they treasured them ever afterwards. They knew that their dear Mother's very heartstrings were knit up with those of her children. It was an extremely pathetic situation.

And what fervent prayers must that dear soul have sent up to heaven that God's protective power might shield and guard them and that St. Raphael ward off all harm and danger from body and soul of her beloved protégés and to safely conduct them to their destination at Alton, Illinois. With varied feelings and sentiments that may easier be imagined than described, the now forlorn Mother Superior returned, sad of heart to her anxiously awaiting community at Muenster. Not a day passed by but the entire sisterhood were repeatedly repaired to the chapel to fervently pray for their dear voyageuses, who then were so cruelly exposed to the elements and dangers of the deep until three weeks later a cable message flashed the great and joyous news of their happy landing at New York. At once the bell summoned all to the convent chapel where with grateful hearts all the Sisters joined in the "Te Deum."

Whilst rocking on the deep these twenty brave and courageous daughters of St. Francis underwent experiences which it is happily not the lot of many to undergo. But before we proceed to cite from

the diary which the foresight of good Sister Crispina had dictated her to keep and to quote from the pages of the book of memory opened for this purpose by some of the still surviving members, we must first of all return to our heroic missionary Sisters who were now cooped together with several hundred other passengers in the rather limited Ark "Maas." Second class accommodations had been reserved for them. Thither they went to take an inventory of themselves and their surroundings. Yes, these were to be their rooms, narrow, like cells of the convent, the bunks or berths placed one above the other, strapped and fastened to partition walls. A wash basin, a folding chair, behold the entire furnishings of their luxurious compartments. Yet in those far off days this was deemed all sufficient for a temporary home on board ship lasting but a few weeks. And as humble Franciscan Sisters they cheerfully accepted conditions as they and others found them, smiling at so many glaring inconveniences that presented themselves at every turn and move they made. And yet how much better did they fare in their second class cabin than did the poor people in the hold or steerage. Huddled together in cramped and crowded quarters where the air became stifling, promiscuously sleeping either on the bare floor or on straw ticks, drinking out of tin cups that seldom were rinsed beneath the water faucet, meals dished out of a common bowl, such were the conditions that prevailed half a century ago on ocean liners. Since then, however, they have undergone a thorough change, and been greatly ameliorated, for the second class passage of those days is equal and equivalent to steerage of today whilst prices up to the outbreak of the world war remained the same.

It being the time of the Bismarckean era, which, as we have seen, culminated in the Church's persecution and expulsion of religious Orders, it seemed then by no means strange that besides our own exiled Sisters there were also members from other Orders or Congregations on board. Thus it happened that whilst our Sisters had climbed the steep and narrow stairway to get a sniff of the invigorating sea breeze on deck, they encountered two priests and members of other Orders, likewise bound as they were, for free and tolerant America, where Bismarck's imperious dictum did not count a copper.

The unaccustomed, overwhelming sights of nature, the ocean's vast expanse and grandeur majestically rolling on and on, casting wave upon wave, billow upon billow before their enraptured vision, occupied and excited their strained minds, helping to lift the depression into which separation from home and country had plunged them. (Nay, they now even welcomed the new era of life which was dawning for them.) Yet, notwithstanding the sublime panorama that lay

spread out before them, many a secret tear, nevertheless, escaped their moistened eyes, falling unseen from eyelash trickling down the pallid cheek. Their hearts were sorely tried. But the reason for embarking had been actuated by such noble intentions and purposes and unselfish ends that the very thought of soon exercising the duties of their holy vocation in the New World, ministering to the poor, suffering and dying far outweighed any considerations of personal regret. Voluntarily, yea joyously they had offered their services for the American mission. Hence a total abandon to God's holy will occupied their uppermost thoughts. A prayer for safe landing was their daily occupation. From the very day of entrance into community life religious are taught the lessons of sacrifice and self-denial; they are schooled in the school of their divine Master who beckons them to follow Him not only on the road that leads to the glories of Easter morning but also that points out the way to Calvary. At an early date these devoted Sisters become inured to hardships and they know how to bear them bravely and meet them unflinchingly, for the rest placing unbounded confidence in God's timely help. And He does not forsake His own. When aid and support and strength of grace is needed He sends them rays of light into their troubled souls and refreshing balm into their afflicted hearts, thereby wonderfully lifting them to heights of interior peace and contentment, causing the seemingly heavy burden to become sweet and easy.

The coreligious whom they met on deck and who were bound to the same haven of refuge as themselves, the "Land of the free," sailed partly from Caesfeld and partly from Salzkotten in Westfalia. The former were members of that great illustrious teaching community of Notre Dame Sisters whose schools are favorably known for their efficiency throughout the length and breadth of the land and to whose educational qualifications thousands of men and women owe their success in life because of their superior early training they received from them. The latter mentioned Sisters were members of the widespread Franciscan family. This particular branch of Franciscan Sisters, still young of organization, has rapidly grown into popularity by reason of their thoroughness and efficiency in school and hospital work. Their Motherhouse is at St. Anthony's Hospital, St. Louis.

It was with no small sense of relief, then, that these Sisters met on board steamer at the outset of their journey. Mutual sympathies for one another united them into one unit, as the same causes which occasioned their expatriation prevailed for each and all. This happy encounter with members of different sisterhoods proved a real source

of gratification during the entire trip. Another factor that naturally added to their sense of relief and security proved to be the presence of two priests aboard, one a Secular, Father Sailer, the other a Regular, a Benedictine from Einsiedeln, Rev. Father Chrysostom, who in later years acted for some time as assistant pastor at the Cathedral of Belleville.

SOME HAPPY, QUIET HOURS AT SEA

Life on board ship is by no means monotonous, especially not to the neophyte in travelling; on the contrary, there are so many diversions and distractions that it becomes a real pleasure. Two classes of companions which remain with the ship the greater part throughout her journey are constant sources of interest and amusement, viz, dolphins or porpoises and sea gulls. Myriads of the former may be seen chasing each other, darting to and fro, always on a jump and dive and checkering the dark waters with their glossy, shining bodies. No sooner has one shoal of these dexterous acrobats been left behind or turned into different direction, than others still more numerous bob up in their places. These free gymnastic exhibitions of the ponderous dwellers of the deep awaken keen delight and undivided interest in the unwearied beholder; their presence fascinates and contributes to dispel, if even for the time being, any mental gloom and depression which may have been occasioned by the farewell-bidding of home and native land. Did our Sisters enjoy the funny antics enacted free of charge by the multitude of these submarines? Sister Fridoline will assure one that for hours at a time she and her companions as well as the rest of the passengers fairly hung upon the railing untiringly gazing at this novel sight of aquatic sport. And then there were the swarms of sea-gulls, flashes of white, flying close to the ship, dipping to the crest of a wave, or fiercely swooping down upon swill and refuse dumped upon the waters by cook and steward. Though raucous and harsh of voice these fine birds are of majestic, graceful wing. When not vociferously contending for the garbage, they describe pretty semi-circles before alighting on the waves. Their homes are built on distant ocean islands, amid craggy mountain sides, secure from the greedy hand of man.

Shortly after leaving anchorage and sailing up the channel, our good Sisters' attention rested upon lighthouses, buoys and light ships, those necessary guide and warning signs so indispensable to the mariner for safe navigation. Coming chiefly from inland towns our band of Sisters was naturally somewhat mystified at their meaning. In the evening after twilight had set in and the vessel steamed past a

number of lighthouses, they soon understood their nature and object; they saw how from great cyclopean eyes of the revolving mirror disks of the lantern there shot forth a flood of elongated beams of light upon the darkened waters warning sailormen of treacherous rocks near at hand. The law prescribes that the light must burn bright in the lantern of each lighthouse from sunset to sunrise. The lighthouses appeared in their straight, slender, cone shaped architecture as so many minarets transplanted from Turkey or Egypt on the ocean's shore or on some ragged ledge or barren rock amid the billowy waves. They likewise interested themselves in the nature and use of buoys which may be seen floating at anchorage in any direction before entering the open ocean. They soon learned that the buoy is to the seaman by day what the light is by night, and what the fog-signals are in thick, murky weather. It tells him by its size, form, color and number how to avoid rocks and shoals, and shows the way in and out of the harbor. They likewise passed a number of light-ships rocking on the waves and tugging at her anchor chains. Their purpose, so they were informed, is to do the work of a lighthouse in places where one is necessary but where it has not been erected because of the great difficulty, not to say expense, of such a structure.

Here on board ship our band of Sisters tried to conform to the rules of Convent life as well as circumstances would permit. Rising at an early hour, they would have Morning prayers and Meditation in common. They breakfasted, luncheoned and dined at the same table. Bunched together in some protected spot on deck, they would recite their office, rosary and litany, invariably finishing these pious exercises with some sacred hymn to the Blessed Virgin Mary, such as: "Maria zu lieben," "Sei gegruesst Du Koenigin," etc. It is needless to say that Fathers Sailer and Chrysostom, their fellow passengers, heartily joined in with them. Whilst these sacred strains floated over the sea, Captain, crew and passengers reverentially would group about them, silently listening to these beautiful German hymns and sincerely thanking the Sisters for these edifying moments out on the deep. At other times they would occupy themselves with needlework and paying an occasional visit to the poor sick in the steerage, where their coming was always greeted with manifest signs of sincerest welcome. What is said here of our emigrant Sisters applies with equal force to their companions, the Notre Dame and Salzkotten Sisters, all being inseparably united by common bonds of sympathy and religious life, forming but one great, harmonious family.

Mentioning the Franciscan Salzkotten Sisters it is pertinent here to advert to the awful catastrophe which overtook five of them a few

weeks later. They had embarked on the steamer "Deutschland" December 5, 1875, bound for St. Louis, Mo. Shortly after leaving her anchorage, the steamer encountered a most violent hurricane accompanied by a blinding snow storm which hourly increased in fury and velocity. A prey to the waves, the great liner drifted next morning helplessly and hopelessly upon the rocks near Harwich on the English coast. The steamer sank; fifty lives were lost, among them the noble band of Sisters. One of them was carried out to sea whilst the bodies of the remaining four were washed ashore where loving hands picked them up and prepared them for burial. Two English Franciscan Fathers conveyed these unfortunate victims of the Sea to Stratford, where on December 13th a great funeral demonstration took place. His Eminence Cardinal Manning presided over the obsequies and delivered a touching eulogy. Fifteen priests and numerous members of religious orders were present, whilst upwards of forty thousand people had come to view the remains of these innocent victims of Bismarck's tyranny and relentless persecution. They were: Sisters Barbara, Henrica, Norberta, Aurea, and Brigitta.

ON THE OCEAN

Mal de Mer and Storm at Sea

On the following afternoon, October 17th, the Sisters, having had a pleasant forenoon with a quiet refreshing rest on the unruffled waters, were sailing the North Sea. Any traveller knows what doleful experiences the North Sea subjects the uninitiated and timid "hinterlander" to and what direful things there are in store for him. The heretofore buoyant spirits lose their vaunted bravery, the "kink" is taken out of them, their thermometer sinks lower and lower as the hours pass until they sink utterly annihilated into the grip of "Mal de Mer" or seasickness. This state of collapse coupled with horrid feeling should not be spared our little band. The placid water's surface of a few hours ago had become agitated and restless, whitecaps had formed whose spray soon tossed over the heads of those on deck, threatening to give them a good drenching. The party of Sisters had sought shelter in the lee of the deck-house where they soon learned, however, that the trifling inconvenience of mist and spray was as nothing when compared to that uncomfortable feeling and queer sensation that now commenced to creep over them and was presently to culminate in disastrous eruptions. Read what Sister Crispina entered in her diary about the things that now happened: It's coming, this dreadful seasickness; see them jump from their seats, run to the rail-

ing, stooping low and lower, groaning and moaning and then—Tableau! Such was the fate of Sisters Cyrilla, Jovita, Rose, Zosima, Fortunata, Euphemia, Ulrica and Sylvana, after whom in quick succession followed Sisters Makaria, Rolendis, Gerburgis and Crispina. The latter for modesty's sake, however, speaks not of herself as being one of Neptune's victims. The whole company soon sought out their berths. They were ministered to by Sisters Henrietta, Augustina, Ulrica, and Cassiana, these four whose robust constitutions defied the after-effects of this incidental visitation. And they remained abed for three whole days, keeping the nurses busy. The diary pertinently adds: "Es War ein Jammer und eine Klage!" And thus far "nobody seemed to like the trip."

Night followed day and day night in the routine of ship life and experiences varied between cheerful and trying, but the journey, like all things human, finally came to an end.

November 3rd wonderfully revived the disheartened spirits of all on board and strained them to a high pitch of expectancy, for toward 10:30 A. M. a small boat was seen rocking on the waves headed for our steamer. In it was the pilot who was to safely steer the "Maas" into the near-by harbor of New York. At the sight of this harbinger of happy news all "Jammer and Leid" were forgotten. Land gradually became visible on the far horizon, rising as it were, out of the deep, plainer and always plainer did the shores of the New World spread their beauties out before them. Lighthouses lined the promontories, vessels of all description scurried hither and hither and before long the world's greatest commercial metropolis, New York and its busy harbor was reached. With a sincere and deep sigh of heartfelt gratitude the prayer of "Deo gratias" escaped from the lips of our sorely tried Sisters. It was 6:30 on the evening of November 3rd when the gallant ship "Maas" cast anchor near old Castle Garden, where already four Sisters from St. Mary's Hospital of Hoboken had come to bid them a hearty welcome. Our Sisters were persuaded to remain aboard till next morning when everything would be in readiness for disembarking. Prompt at 6 A. M., November 4th, the same delegation from St. Mary's Hospital were at the dock again.

(To be Continued)

REV. A. ZURBONSEN.

Springfield, Illinois.

OLD ST. PATRICK'S, OF JOLIET, RAZED

The towering gray steeple of St. Patrick's Catholic Church, for almost a century a landmark of Joliet from its lofty prominence on the Broadway bluff, will be undermined by wreckers' hammers tomorrow as the old structure is razed to make way for the new \$300,000 addition to De La Salle high school.

With the passing of the edifice, one of the oldest in the state, an integral unit of Joliet's pioneer days and the following development will have been terminated. The process of dismantling the staunch old church has been going on for several years, starting with the erection of the New St. Patrick's Church on West Marion street in 1919.

In 1922 the bell was removed from the belfry of the old Jefferson street edifice to be installed in the new church and the original St. Patrick's was left mute and vacant, seeming to age more in the short four years following its abandonment than in the four-score years of its existence.

ROMANCE OF FRONTIER DAYS

The romance of frontier days in the Joliet district was wrapped around the stone structure to be demolished tomorrow. The distinction of sheltering the first Catholic parish in Joliet is but one of the many marks of historical interest to its credit.

The first Mass of St. Patrick's parish was celebrated in a little frame building at what is now 107 Hickory street, in 1837, a few years before the old gray church was erected at Jefferson street and Broadway. The building of it, so tradition says, indirectly resulted in the death of the first pastor, the Rev. J. F. Plunkett.

Father Plunkett was returning from a collecting mission on horseback when his mount reared through the March storm, the rider's head striking a limb which extended over the road, killing him instantly. Father du Pantdavis, a French priest, succeeded to the pastorate, which was divided into two parishes in 1868, with the formation of St. Mary's for the east side of the city.

A fire in the parish house during the '40s destroyed the early records of the church which have since been compiled through tradition and the stories of members of the early congregations.

Dean P. W. Dunne, with 26 years of service, held the longest pastorate of the old church, celebrating the twenty-fifth anniversary of his ordination while head of the congregation. The Rev. Peter O'Dwyer succeeded him.

PARISH IS DIVIDED

In 1918 when the parish was divided into two west side districts, the Rev. Philip Kennedy and the Rev. Francis Scanlan were sent to Joliet as the pastors of the two new churches, the former taking over new St. Patrick's.

The old church and school buildings, abandoned with the dedication of the new combined church and school on Marion street, were turned over to De LaSalle institute at present overcrowded and in need of additional space.

The new addition to the present school structure will cover the site of the old church and is designed to be one of the most complete educational units in the state, providing for class rooms, study halls, science laboratories, gymnasium and every feature embodied in modern school construction.

The Kaiser-Ducett company has the wrecking contract and efforts will be made to have the new addition ready for use in September when the fall term convenes.

HISTORIC STEEPLE PULLED DOWN

The towering steeple of old St. Patrick's Catholic Church left its sentinel-like position on the old stone structure on the brow of Broadway hill yesterday afternoon. Left it with a moaning creak, a shivering of century-old timbers and a reverberating roar as the pointed spire broke into a thousand pieces at the side of the church, the first Catholic edifice in Joliet.

Science and progress sounded the death knell of the old landmark, the most conspicuous and commanding figure in Joliet's architectural life for 80 years. But this same progress and modern methods found the task of tearing down the ancient spire to make room for new De La Salle institute building much more difficult than was expected.

TASK IS DIFFICULT

A young maple tree, planted after the beams in the steeple had rotted with age was sacrificed in an effort to pull the spire from its anchorage. A huge motor truck found the job almost too much, and the greater part of the afternoon was spent before the towering needle, surmounted by the cross, crashed to the school yard.

The first attempt to pull down the steeple found the cable and pulley ropes anchored to a maple tree a block away on Hickory street.

"Here it comes!" one of the 200 on-lookers shouted as the steeple framework, a wire rope around its middle, quivered and buckled. Another tug of the motor truck, a give in the long rope and the maple

tree lay unrooted in the yard. The old steeple shivered back into position and seemed to shake itself back into a semblance of the fine dignity which it has possessed almost since Joliet was born.

SAW THROUGH TIMBERS

Workmen invaded the tower for the last time and sawed through three of the square timbers which moored the frame steeple to the stone tower. An hour later another signal was given and the truck engine roared its way to the end of the rope, anchored this time in the stone retaining wall on Hickory street.

This time there was no relief from the pull and the steeple teetered for a moment on its insecure base, breaking into fragments midway in its 50-foot fall to earth.

A pair of startled pigeons, living in homes made 88 years ago, fluttered from a tiny window as the steeple careened downward and a huge cloud of dust marked the resting place of the steeple. The cross, broken only at the arm joint, was salvaged by the Brothers of the school.

Today, old St. Patrick's stands stripped of its rudder, the arched roof torn off, old stained glass windows ripped open and its mellowed interior a pile of wreckers' debris. Thunderous blows of the wrecking crew resound where once the echo would have been sacrilegious and before many more days, St. Patrick's will belong to the ages.

TOWER TO BE REPRODUCED IN STONE

At the request of the Joliet Art League and a number of residents, the old wooden tower that graced St. Patrick's Church will be duplicated in stone at the top of the new De La Salle high school building which will be erected at Broadway and Jefferson street.

Soon after the tower recently torn down, sentiment favoring duplication began to make itself manifest and continued to grow until question was laid before the school authorities and Cardinal Mundelein. The Cardinal thereupon ordered the tower's duplication.

TOWER 55 FEET HIGH

The tower, plans for which are in possession of the Kaiser-Ducett Construction, who are erecting the building, will be 55 feet in height and 16 feet around its base. It will be faced with pressed brick and trimmed with Bedford stone. The columns, which in the old tower were of oak, in the new tower will be of Bedford stone. They will be 17 feet, 6 inches in height and two feet in diameter.

The tower will be duplicated at a cost of \$3,500.

The new building will front on Broadway, but will run back to Hickory street.

On the first floor of the building will be located the entrance, the administration room and 8 class rooms, 22 by 30 feet in dimension. All of the rooms will be connected by a 12 foot corridor. On the second floor at the front will be a club room. Back of this will be a cafeteria and, back of the cafeteria will be situated the kitchen and locker room.

CHAPEL AND LIBRARY

On the third floor at the front will be four class rooms, back of which will be located the school's library, 22 feet wide and 60 feet long. Back of the library is the chapel and then comes the auditorium 67 feet wide and 101 feet long, fitted out with a complete and modernly equipped stage with dressing rooms.

On the fourth floor will be located the laboratories, a lecture hall and three class rooms.

The structure which is to be built of pressed brick will be completely modern and fireproof throughout.

Joseph W. McCarthy is the architect.

REFLECTIONS ON OLD ST. PATRICK'S

Rich memories are invoked by the dismantlement of old St. Patrick's-on-the-Bluff.

Built in 1838 the old edifice had outlasted many a more pretentious building, and had come to be bound up with the progress of the community.

When the congregation of the original church became too large to be cared for in the building it was divided, one half going to make up St. Raymond's church and the other half remaining at St. Patrick's.

A number of years ago the old church was turned over to the Christian Brothers for the establishment of a Catholic high school.

And now the old building, rich in associations and memories, is being torn down to make way for a more modern high school building.

This is well.

St. Patrick's served its purpose. It was the pioneer. Others now carry on its work.

At the time it was built it was about the last word in church architecture.

Since that far day progress has overtaken and outstripped it.

But the old church through it all was a spiritual beacon to the community.

What memories cling about its walls that now are being torn down!—*Joliet Herald News*.

THE GREAT WESTERN RAILWAY SYSTEMS AND HOW THEY WERE ESTABLISHED AND DEVELOPED

The first important Government land grant in aid of the construction of railroads was in 1850, which was a grant of 2,500,000 acres in Illinois to aid in the construction of the Illinois Central Railroad. The father of this measure was Stephen A. Douglas. Prior to 1850 there were no Government land grants, and a reading of the encyclopedia article quoted by Senator Chamberlain will show how insignificant were the money contributions prior to 1850. The fact is that in almost every case the States either owned the roads or were financially interested in them. The State of Michigan, for instance, built and owned the Michigan Central road from Detroit to Kalamazoo, which it operated for years at a loss and sold in 1846 for a small consideration. The land-grant policy of aid to railroads began in 1850 with the Illinois Central grant.

The following are extracts from speeches of Stephen A. Douglas, Henry Clay and Thomas H. Benton in the Senate upon the subject of the Illinois land grant which throw an illuminating light upon this whole matter and are typical of all the speeches made on the subject:

MR. DOUGLAS. "It is simply carrying out a principle which has been acted upon for 30 years, by which you cede each alternate section of land and double the price of the alternate sections not ceded, so that the same price is received for the whole. These lands have been in the market for 15 to 30 years; the average time is about 23 years; but they will not sell at the usual price of \$1.25 per acre, because they are distant from any navigable stream or a market for produce. A railroad will make the lands salable at double the usual price, because the improvement will make them valuable."

HENRY CLAY. "With respect to the State of Illinois—and I believe the same is true to a considerable extent with reference to Mississippi and Alabama, but I happen to know something personally of the interior of the State of Illinois—that portion of the State through which this road will run is a succession of prairies, the principal of which is denominated the 'Grand Prairie.' I do not recollect its exact length; it is, I believe, about 300 miles in length and but 100 in breadth. Now, this road will pass directly through that Grand Prairie lengthwise, and there is nobody who knows anything of that Grand Prairie who does not know that the land is utterly worthless for any present purpose—not because it is not fertile but for want of wood and water and from the fact that it is

inaccessible, wanting all facilities for reaching a market or for transporting timber, so that nobody will go there and settle while it is so destitute of all the advantages of society and the conveniences which arise from a social state. And now, by constructing this road through the prairie, through the center of the State of Illinois, you bring millions of acres of land immediately into the market, which will otherwise remain for years and years entirely unsalable."

THOMAS H. BENTON. "From the consideration which I gave to that subject at that early day, it appeared to me that it was a beneficial disposition for the United States to make of her refuse lands, to cede them to the States in which they lay. Lands which had been 20 or 25 years in the market at the minimum price, and had never found a purchaser up to that time, were classed as refuse, and it was deemed that the State, as a local authority, might be able to make some disposition of them, which the General Government, without machinery of land offices, could not. The principle of the bill before the Senate is to take the refuse lands and appropriate them to a great object of internal improvement, which, although it has its locality in a particular State, produces advantages which we all know spread far and wide, for a good road can not be made anywhere without being beneficial to the whole United States."

"But, Mr. President, with respect to the general proposition, this application rests upon a principle that young States are made desolate, in a great degree, by having lands in their midst that pay no taxes, undergo no cultivation, that are held at a price that nobody will pay, and which, in fact, in some parts of the country become jungles for the protection of wild beasts that prey upon the flocks and herds of the farmers."

THE ILLINOIS CENTRAL GRANT

Because it was the first of these Government land grants and embraced the most valuable lands covered by any grant of agricultural land a correct knowledge of the value of the Illinois Central grant will throw light upon the whole subject.

The first point to consider is what were these lands worth in 1850; what did the Government give to secure the construction of the Illinois Central road? What value did the Government part with?

This all-important inquiry is ignored by Senator Chamberlain. The reason for its importance has been well put by Prof. Allen, of the University of Chicago, as follows:

"In determining the principle represented by the lands we must take account of the actual value of the lands in 1851. The values which the railroad company was to receive for the lands were not foreseen, and the State could justly claim compensation only for the values it surrendered. The lands had been offered by the General Government at \$1.25 per acre without finding buyers, but as soon as the lands were granted to the railroad company the minimum price for Government as well as railroad lands became \$2.50. More than this they were sure to bring, but only in case the private corporation should bring in the road to develop them."

What contribution, then, did the Government make toward the construction of the Illinois Central Railroad?

Senator Douglas and all the other Senators state clearly what was the value of these lands. They had been in the open market for sale for 25 years with no purchasers. The promoters of the road, who took the risk of the venture, could have bought this land with no strings to it, no restrictions whatever, at \$1.25 per acre. The grant was for 2,500,000 acres, so that the outside estimate of what the Government contributed was \$3,100,000.

The officials of the road could have bought the land for \$3,100,000.

But that is far more than the Government parted with, because not only did the building of the road enable the Government to immediately raise the price of all its adjoining lands from \$1.25 to \$2.50 per acre, as Senator Douglas explains, but it gave them a market for land which, without the railroad, was not salable at any price.

The Illinois Central grant, as stated, had a possible market value of \$3,100,000. That is an outside estimate of what value the Government parted with as a contribution toward the building of a railroad through a region which Henry Clay described as "utterly worthless for any present purpose" and Thomas H. Benton referred to as "jungles for the protection of wild beasts that prey upon the flocks and herds of the farmers."

CONSIDERATION FOR GRANTS

But what has the Government and the State of Illinois taken from the Illinois Central Co. and its owners in consideration of that land grant worth \$3,100,000? It has already taken more than \$21,000,000 in money and continues to take at the rate of hundreds of thousands of dollars every year.

The acts of Congress granting the lands contained provisions which, in some cases, have compelled the companies to pay out in money more than the lands were worth, and the various States to which grants were made in trust for specified companies added other costly conditions.

Two of the clauses that have proved most expensive to the railroads are as follows:

In 1876 Congressman Holman, of Indiana, caused to be inserted in the appropriation bill the following clause:

"Railroad companies whose railroads were constructed in whole or in part by a land grant made by Congress, on the condition that the mails should be

transported over their roads at such price as Congress should by law direct, shall receive only 80 per cent of the compensation otherwise authorized by this section."

Another provision that was in all the grants reads as follows:

"The railroad accepting such grant shall be free from toll or other charge upon the transportation of any property or troops of the United States."

In addition to the mail pay deductions and the stipulation for transportation of property and troops of the United States, the State of Illinois inserted in the Illinois Central grant a clause under which that company must pay in perpetuity 7 per cent of the gross earnings of these charter lines into the State treasury in lieu of general taxes, which would be approximately 3 to 3½ per cent. Under the Federal valuation law proceedings these figures are obliged to be correctly stated, and the following is an official statement of these items as of the valuation date of June 30, 1915:

Excess State tax on operating revenues.....	\$16,499,995.00
Mail pay reduction	1,569,292.37
Freight deductions	448,327.70
Deductions for handling troops, munitions of war, etc.	2,148,258.31
	<hr/>
	\$21,148,258.31

There is no doubting the significance of these figures. They are typical of the greater part of all the land grants.

The value of the Illinois Central grant was \$3,100,000, and up to June 30, 1915, it had cost the company in cash \$21,148,258, and these charges against its revenues are to continue forever. Any business man would say that the Illinois Central would be in better shape, financially today if, instead of accepting this land grant, it had borrowed the money and bought this \$3,100,000 worth of land outright and owned it free from restrictions.

THE IOWA LAND GRANTS

Next in agricultural value to the Illinois lands were the grants to the State of Iowa in 1856 in trust for four named companies, namely, the Burlington & Missouri River (now Chicago, Burlington & Quincy), the Mississippi & Missouri (now Rock Island), the Cedar Rapids & Missouri River (now Chicago & North-Western), and the Dubuque & Sioux City (now Illinois Central).

The grants were of the odd-numbered sections within 6 miles of the line of road as definitely located, with indemnity for shortages to

be selected within 15 miles, but could only apply to the "public lands" within the designated limits. No land to which any title or even a "claim of right" in any other person existed at the date when the grant took effect was "public" land, and therefore no such land passed to the railroad company. In the older Western States (Illinois, Iowa and Missouri) a large part of lands had been "entered" or filed upon or settled under military bounty land warrants or under pre-emption certificates, so that, although by the general terms of the act the "grant" to the Burlington road in Iowa was over 900,000 acres, it was never able to get over 358,400 acres. In many cases also where lands were actually patented to railroad companies they afterwards lost them through conflicts with prior Mexican grants, swamp-land grants, Indian and military reservation, and other deductions.

Similar conditions as to value of lands and deductions made by the Government in consideration of the grants prevailed in Iowa as in Illinois, and in some cases in a more marked degree.

Take as a illustration the case of the Burlington grant, with which I am personally familiar. That company received 358,424 acres in Iowa, which had been in the market for many years at \$1.25 an acre, with no buyers. Speculators would not buy these lands because they could not be sold at a profit. Money in that country commanded 10 per cent, and in many cases as high as 1 per cent a month. To the speculator it was more profitable to lend his money than to buy land from the Government at \$1.25 an acre. Settlers would not buy the land even under the very liberal provisions of the pre-emption laws, because there was no market for their products. Instances were numerous in western Iowa of land selling at 70 cents an acre which had been entered at \$1.25, because purchasers could not then make a living on the land. That same land now sells for \$200 an acre, because New England capital built a railroad for them. Who received the chief profit in that case? The landowner and not the owners of the railroad. For years after the Burlington road was built its stock, which had been paid for at par, sold at 15 cents on the dollar, and its 10 per cent bonds sold much below par, although it owned these lands as well as the railroad. The owners of the Burlington road could have taken \$450,000 in money and bought every acre of that Iowa land grant. But how much money has the Government compelled it to pay back as the price of that grant? Up to the first day of October, 1916, the company had paid to the Government \$2,209,000 as the 20 per cent deduction from its mail pay, pursuant to the Holman law of 1876. Exact figures are not available since October, 1916, when the

so-called "space basis" for carrying the mails was inaugurated, but this exaction is going on year after year! Hundreds of thousands of dollars are now being paid every year by these land-grant roads out of their mail pay because of the "gift" which Congress presented to them in 1856.

In the case of the Burlington Railroad Co. in the State of Iowa it has repaid to the Government in cash by these mail-pay deductions alone more than five times the full money value which the Government parted with in making the Iowa land grant.

Besides this, in carrying the train loads of troops and munitions of war and Government property across the State of Iowa, during the 50 years since the road was completed from Burlington to Omaha, at half the lawful tariff rates, that company has repaid several times over the value of every acre of land that was granted to it.

There is another side to this particular feature that is often overlooked. Other railroads have been built across Iowa since the land-grant period, such as the Milwaukee & St. Paul and Great Western, which are, technically, not subject to the 50 per cent reductions in tariff, but, being in land-grant territory the Government authorities force them to also make the cut rate as a condition of giving them any business. The result is a 50 per cent tariff on all Government business throughout this whole region, whether the road actually handling it received a land grant or not. It is a common practice for the Government to enforce this 50 per cent reduction from the tariff along the entire line of a transcontinental road which has no land grant, such as the Rio Grande and Western Pacific, solely because the Northern Pacific had a land grant for its entire length!

THE NEBRASKA GRANTS

In the case of the large grant made to the Burlington road in Nebraska the company sold thousands of acres of these lands at 25 cents per acre, and at the date of the grant it is extremely doubtful whether the entire grant could have been disposed of at \$1 per acre, since the Government had probably not sold an acre adjoining the lands covered by this grant at its standard price of \$1.25 per acre, while at the same time many persons by the purchase of land scrip acquired title to some of the choicest Nebraska lands, more favorably located than one-half or more of this grant, at a cost of less than \$1 per acre. In many counties wherein these lands are located no homesteads—at a total expense of \$14 for 160 acres—were located until

long after the date of this grant, and many of these counties were not "organized" until 1871 to 1873, years after the date of this grant.

THE NORTHERN PACIFIC GRANT

The Northern Pacific Railway was not completed until 20 years after its land grant was made, and since then it has gone through bankruptcy twice, notwithstanding its ownership of these lands and of its railroad. How much good did the original stockholders to whom the lands were given realize from the gift? And the same inquiry is pertinent as to the Union Pacific land grant and the grants made to the Rock Island, the Santa Fe, and other western roads that have been foreclosed. Prior to the actual construction of the Northern Pacific the settlement and development of the country was insignificant. There were no dwellings, much less towns, except in the vicinity of Army posts and mining camps and a small community on Puget Sound. The whole country, excepting Indian and military reservations, was open to homestead and other entry under the public land laws, and the maximum charge by the United States for agricultural lands entered prior to the definite location of the road was \$1.25 per acre. Generally speaking, the Indians were occupying the territory to the exclusion of others. Practically all the value the lands now have has resulted from the construction of the road.

Seven-eighths of all the lands granted to the Northern Pacific Railway have now been sold, and the net receipts and uncollected deferred payments have produced for the company an average of \$2.89 per acre, as officially reported.

THE UNION PACIFIC

Under date of November 11, 1919, the land commissioner of the Union Pacific Railway made the following estimate of the value of the lands covered by their grants at the time of the grants, namely:

In Nebraska and Kansas, \$1 an acre.

In Colorado, 50 cents an acre.

In Wyoming and Utah, 25 cents an acre.

SOUTHERN GRANTS

The table which the Senator from Oregon caused to be inserted in the Record shows railroad grants of acreage in Southern States as follows:

	Acres
Mississippi	1,075,345
Alabama	2,746,560
Florida	2,216,980
Arkansas	2,562,095
Missouri	1,837,968

Hon. E. B. Stahlman, of Nashville, before a congressional committee, when resisting an attempt to still further reduce the mail pay of the land-grant roads, stated under oath:

The land granted in Alabama consisted of hills and mountains not susceptible of cultivation. The Florida lands were sand hills thinly covered with small pine of little value. Of these the best have been sold at 70 cents per acre. The companies can not realize 25 cents per acre on what remains unsold. When the grants were made, their value could not have exceeded 12½ cents per acre. Lands of greater value were sold all through Florida and Alabama for that price."

Hon. W. A. McRae, now commissioner of agriculture for the State of Florida, wrote from Tallahassee under date of November 21, 1919:

"It would be fair to assume that the bulk of the lands granted to Florida railroads brought them less than \$1.25 per acre."

When account is taken of the taxes paid and commissions, advertising, and other costs of selling, Mr. Stahlman's estimate that the value which the Government contributed toward the construction of these southern roads did not exceed 12½ cents an acre does not seem far out of the way.

The grant to the St. Louis & San Francisco Co. was for 1,668,000 acres in Missouri, and concerning its value the land commissioner says:

"Fifty per cent of this grant was wholly worthless; 30 per cent was fair, and similar lands sold for 25 cents per acre; the remaining 20 per cent were worth \$1 per acre."

Concerning the Atlantic & Pacific grant, the vice-president of that company says:

"The company sold 3,500,000 acres at 75 cents per acre, 1,058,560 acres at 50 cents per acre to a cattle company, and 259,000 acres at 70 cents per acre, an average of 87 cents per acre, or \$4,670,000. The taxes and expenses of selling the lands to date have been \$622,000, the mail pay deductions \$430,000, and large deductions on account of transportation of troops and munitions of war. The company would be glad to sell all the land it now owns or will receive at 25 cents per acre. There is no demand for it and the truth is it can not be sold for any sum."

TEXAS GRANTS

More lands, by far, were granted by the State of Texas to aid in the construction of railroads than by any other State, mainly because they had more to give.

What was the value of these lands according to the views of Texans who were qualified to speak?

Two of the largest grants in Texas were those made to the International & Great Northern (5,646,720 acres) and to the Gulf, Colorado & Santa Fe (3,554,560 acres).

The International & Great Northern lands (12,800 acres per mile) were forced upon the railroad company in 1875, in place of bonds of \$10,000 per mile which had been granted and were promised—that is, the company was compelled to accept the lands on a basis of 78 cents an acre. But this was an exceptionally valuable grant because the surveys were allowed to be made in solid bodies, and the lands were wholly exempt from all taxes for 25 years. They had to be located in the arid regions of Texas, and lands of better value were freely sold in those days at 10 cents an acre.

The result of being compelled to accept these lands was that the International & Great Northern was forced into bankruptcy in 1876, and in those proceedings these lands were turned bodily over to the bondholders, and did not really contribute to the building of a mile of the road.

The Gulf, Colorado & Santa Fe built 1,000 miles of railroad in Texas and received land certificates on the first 200 miles, amounting to 3,554,560 acres, which they sold for \$246,677, less \$35,508 expenses, the net proceeds being \$211,168. The road was cheaply constructed and the proceeds of their land grant were sufficient to pay for the construction and equipment of 10 miles of the 1,000 miles, according to the statement of date December 10, 1919, by the Federal manager, Mr. F. G. Pettibone, well known all over Texas. This was not an improvident or unusual sale. The prevailing price of similar lands in Texas from 1878 to along in the eighties averaged from 10 to 12½ cents an acre. Over 32,000,000 acres were granted in Texas, with an outside selling value of \$6,000,000, which would construct and equip about 150 miles of the present 15,740 miles of railroad in that State, or less than 1 per cent.

VALUE OF ALL GRANTS

The tables filed by the Senator from Oregon aggregate 124,000,000 acres, and if the swamp and other lands granted by States, including

Texas, are added, the grand total is approximately 174,000,000 acres, which no reasonable man with knowledge of the facts would estimate as having a value, when granted, to exceed \$174,000,000, of which the companies have already repaid at least one-half in cash and are subject to perpetual charges which in time will more than equal the other half.

That is equivalent to saying that all the lands granted to all railroads in the United States have not been equal in value to 1 per cent of the cost of the roads. The figures of the gross sales of the lands will, of course, aggregate a larger amount, but from these must be deducted taxes, commissions and sale expenses, and this increased value is a value which the railroad has itself created.

The history of land grants to railroads in this country has not yet been written. It was in the main a record of pioneering and risk, of financial struggles, disappointments and loss. When that history is impartially written and the facts of each grant are disclosed it will probably be made clear that from the point of view of the public it was a wise and beneficent policy, the chief beneficiaries of which have been the fortunate farmers who bought the lands and improved them.

The railroad companies were interested in getting the lands into the ownership of actual settlers who would cultivate them and create traffic for their roads, which was far better for the general good than to have them owned by speculators. There is no evidence that they did not act in good faith in promptly disposing of the lands and devoting the proceeds to the construction of the roads.

THE BURLINGTON ROUTE

The Chicago, Burlington & Quincy Railroad Company, popularly known as "The Burlington," is seventy-five years old. It owns over nine thousand miles of railroad in the eleven States which mainly constitute the Middle West, and controls 2,071 other miles, or 11,478 miles in all. It serves every important trade center in this great producing empire including Chicago, St. Louis, Omaha, Lincoln, Kansas City, St. Paul, Minneapolis, Denver, St. Joseph, Des Moines, Peoria, Sioux City, Quincy and Burlington; there are 1,670 stations on its lines.

The actual investment of money in its construction and equipment is \$562,000,000, which is less than the value of the property which the company has devoted to the use of the public, and upon which it is entitled to an opportunity to earn for its owners the fair return prescribed by law. Its capital stock is \$170,839,000 and its funded

debt actually outstanding is \$212,300,000, the sum of the two, \$383,139,000 constituting its capital. The total capital of the company, therefore, is about two-thirds of the actual amount of money that is invested, and is not nearly equal to the present cash value of the property, which is a rather conclusive answer to any suggestion that the capital of the Burlington is "watered."

The story of the growth and development of this company is the story of the growth and development of that portion of the great valleys of the Mississippi and Missouri Rivers and the intervening prairies that stretch for a thousand miles from Chicago to the Rocky Mountains. This region is already the greatest producer of live stock and agricultural products in the world, and no single agency has more directly or more substantially contributed to secure for it this imperial position than the Burlington railroad.

The State of Illinois was admitted into the Union in 1818, and while it possesses a vast area of fertile soil and rich coal deposits, the lack of transportation kept it in a backward and unprogressive condition for thirty years.

July 4, 1828, Charles Carroll, of Carrollton, at Baltimore had gone through the motions of beginning the Baltimore & Ohio, and three years later (1831) the first little train was run over the Mohawk & Hudson Railroad, the initial unit of what is now the New York Central.

ILLINOIS TRIAL OF PUBLIC OWNERSHIP

Soon thereafter arose and spread among the people of Illinois and the entire western country, a mania for the construction of what were called works of Internal Improvement. Some idea of the extent of this mania can be gathered from the appeals of the then Governor of Illinois, asking for legislation to enable the State to embark upon an extensive system of State railroads.

Governor Duncan, in his message to the Illinois legislature in 1835, said:

"When we look abroad and see lines of railroad penetrating every section of our sister States, the locomotive bearing in triumph the rich productions of the interior to the sea, thus annihilating time and space, what patriot bosom does not beat high with a laudable ambition to give Illinois her full share of these advantages."

The legislature promptly responded to these appeals by providing for a large number of State railroads aggregating over 1,300 miles, including a line from Cairo to Galena, and another from Meredosia,

on the Illinois River, to Springfield, and projected eastwardly, to be called "Northern Cross Railroad," to build which bonds were authorized of \$1,800,000, the total bonds authorized in 1837 amounting to ten millions of dollars, the obligations of the State, whose total inhabitants then numbered less than three hundred thousand. The census of Chicago taken in July, 1837, showed a population of 4,180, which by 1840 had increased to 4,470.

The only one of all these State railroads that was ever built and operated was the Northern Cross from Meredosia easterly for a distance of eight miles. The first locomotive that turned a wheel in the Mississippi valley was put upon the track of this company on the eighth day of November, 1838, with imposing ceremonies in which the Governor participated.

The entire movement for State owned railroads was a lamentable failure. For ten years this eight mile portion of the Northern Cross was the only railroad in Illinois, and in 1847, it was sold at auction for \$21,000 although the State had issued a million dollars in bonds on account of the construction of this line. The State was left with a debt of fifteen million dollars, which it was many years in paying.

These and other speculative enterprises brought on the financial panic of 1837, which caused general distress. After July, 1841, no further effort was made to even pay the interest upon the bonds that had been issued to build railroads, which declined to fourteen cents on the dollar. Some counties absolutely refused to pay taxes.

The poverty of the people of this region at that time was extreme. One per cent per month was the common rate of interest. Corn sold for eight cents per bushel; wheat for twenty to thirty cents, and dressed hogs at \$1.50 per hundred pounds, and the best farm land could be purchased for eighty cents an acre.

The extremity reached by these unfortunate policies is partially disclosed in the message of Governor Ford to the legislature in 1842, in which he said:

The Treasury is bankrupt; the State has no credit; the currency has been annihilated; there is not over \$300,000 of good money in the pockets of all the people in this State; the banks owe everybody and nobody can pay anything. Property is worthless, and the products of the farm are unsalable.

Illinois has never since experimented with any policy of public ownership of railroads; the one experiment was enough. The record of conditions in that period is interesting, not only because of that experience, but as showing the difficulties that confronted those who in 1849 and 1850 inaugurated the policy of building railroads with

private capital for private profit, under which we have witnessed the present amazing development of the West.

NEW CONDITIONS ARISING

This was before the days of any considerable immigration into the West from foreign countries, and the settlers who came were from other states, and mainly from Ohio, Indiana and Kentucky and other nearby communities. But events were fast shaping themselves after 1845 to change conditions.

Iowa was admitted into the Union in 1846, the first free state of the Louisiana purchase, opening up a great area of highly productive soil. The revolution of 1848 in Germany resulted in the expulsion from that country and the emigration to America of large numbers of progressive citizens, many of whom settled in Illinois and Iowa and Missouri. It was about this time, also, that the McCormick reaper and other labor saving farm machines were invented and made practical, which enormously increased the productiveness of the land. The Mexican war was just then over, and as a result Texas and California much enlarged our western territory. But among all the influences which turned immigration in this direction and stimulated the demand for railroads, none was so important as the discovery of gold in California in 1848.

ORIGIN OF THE BURLINGTON RAILROAD

It was into these conditions that the Chicago, Burlington & Quincy Company was born. It came into being as a small local railroad twelve miles long, created and financed entirely by citizens of Aurora and vicinity.

All railroads at that time were constructed under charters authorized by the legislature, scores of which were granted for the asking at each session, so anxious had the people become for better transportation to be furnished by private capital, which was reluctant to take the risks involved in these uncertain enterprises.

At a session of the legislature held February 12, 1849, three special railroad charters were granted for separate roads, all of which were to subsequently become incorporated into the Chicago, Burlington & Quincy. One was given the name "Aurora Branch," organized to build a short line from Aurora to Turner Junction (now West Chicago), where it would connect with the Chicago & Galena Union (now North-Western), which road was built in 1850, and was not only the first railroad built out of Chicago, but was the first railroad

built in Illinois by private capital. The building of these twelve miles afforded the people of Aurora and vicinity access to the lake, which connection was so satisfactory that no direct line was built from Aurora into Chicago for more than ten years.

The construction of the "Aurora Branch" was nominally commenced in December, 1849, and the twelve miles was completed and ready for operation in September, 1850. A local newspaper published in Aurora shortly after the road was finished said, concerning its construction:

"Second-hand strap rails were purchased and used, the directors becoming personally responsible for their payment. A second-hand engine and passenger car was purchased, and with some freight cars belonging to the Galena road, the enterprise was set in motion."

The second of the roads that was to become a part of the Burlington was named "Peoria & Oquawka," organized in 1849 to build a road from Peoria via Galesburg west to Oquawka on the Mississippi River, the western terminus being afterwards changed to Burlington, Iowa. Construction of this line, as an independent proposition, was commenced in 1851, and in March, 1855, that portion from Galesburg to Burlington was completed, the link from Peoria to Galesburg being completed in 1857. During its construction, this company encountered financial difficulties and called for assistance from the C., B. & Q., with the result that eventually, in 1864, it came into full ownership.

The third Illinois company formed at this time was called "Central Military Tract." This company was organized in 1851, by local people at Galesburg to build northeast of Mendota. They began building in 1852, and completed their line in 1854, with the financial assistance of the Burlington.

In the meantime, in 1852, the Aurora Branch changed its name to "Chicago & Aurora," and under that name extended its line from Aurora westerly to Mendota in 1853, where it connected with the Central Military Tract, and in 1855, it changed its name to "Chicago, Burlington & Quincy Railroad Company," by which name it has ever since been known, and in 1864, extended its road from Aurora into Chicago, thirty-six miles.

In 1856, the two companies were consolidated, and in 1864, the consolidated company finally purchased the Peoria Company.

Meanwhile, the old Northern Cross charter had been used to build a branch from Quincy to Galesburg, 100 miles. This company also had financial difficulties. Its mortgages were foreclosed, and the road

was purchased at sheriff's sale by the C., B. & Q., so that by 1864 the company had a consolidated road of 400 miles all in Illinois, and extending from Chicago to Burlington, and to Quincy, and from Peoria to Galesburg.

Meantime, in 1852, local people at Burlington, Iowa, had organized a railroad company called "Burlington & Missouri River" under the general law of that State, to build a line from Burlington west through the southern tier of Iowa counties to Plattsmouth on the Missouri River, and in 1856, had been given by Congress a grant of lands of about 350,000 acres, to aid in its construction.

They were five years building thirty-five miles, and reached Ottumwa, (seventy-five miles) in 1859, unable to go further from lack of money. The financial backers of the C., B. & Q. were induced to invest in their bonds and stock, and provided funds for extending the road to the Missouri River, which was reached in January, 1870, with various branches in Iowa, all of which were acquired by the C., B. & Q. in 1872.

In this interval another group of local people at Hannibal, in 1847, had secured a special charter from the Missouri legislature to build a road from Hannibal to St. Joseph, but it took ten years for them to build thirty-five miles, although Congress gave the company a land grant of 600,000 acres. The C., B. & Q. financiers advanced them money to extend the road, which reached St. Joseph in 1859, and **Kansas City** in 1870.

Then in 1869, a company was organized by parties connected with the C., B. & Q., to build a bridge over the Missouri River at Platts-mouth, and extend the road to Kearney, Nebraska, to a connection with the Union Pacific, which was completed in 1872. This company built and bought numerous branches in Nebraska, and in 1880, was consolidated with the C., B. & Q., which about the same time acquired the Hannibal & St. Joseph, and the line north from Kansas City to Omaha, and from Burlington, Iowa, south to St. Louis. In 1882, it extended its line to Denver, Colorado; in 1886, to St. Paul, Minnesota; in 1894, to Billings, Montana.

The Burlington System is the product of over two hundred separate railroad companies, many of which were started by local citizens whose communities desired better transportation, but were in fact only paper railroads, because of lack of money. The people of the West had no surplus funds with which to build railroads, and of necessity applied to the financial interests of New England and the East, and the development of the property and of this vast territory was therefore dependent upon this source of money supply, which,

in the case of the Burlington company, in all its early stages, was very largely furnished through the influence of Mr. John M. Forbes, of Boston, and his friends, and the financial interests with which he was identified and connected.

Mr. Forbes, in 1845, with a party of Boston capitalists, had purchased from the State of Michigan, the Michigan Central Railroad, then built from Detroit to Kalamazoo, and by the year 1852, had extended it into Chicago, overcoming great obstacles. They then naturally began looking about for western connections and feeders to their road, and decided to back the C., B. & Q., which they did consistently for fifty years, and to them the people of the West owe the original construction of the Burlington Railroad.

After 1880, the direction of the company's affairs was largely in the hands of Charles E. Perkins, who had been in the company's service since 1859, and had risen by constant promotions to the Presidency.

In 1901, Mr. James J. Hill, who had been the principal factor in the construction of the Great Northern system of railroads, and was interested in the Northern Pacific, associated with a strong group of New York capitalists, desiring connections for the two northwest roads with the important markets of the middle west, which could be made through connecting with the Burlington at Billings and at St. Paul, acquired practically all the shares of the Burlington company by exchanging them for joint bonds of the two northwest companies. This gave those two companies control of the Burlington, although it has continued to function as before. Mr. Perkins gave the following reasons from the standpoint of the C., B. & Q. in justification of the transfer of control to the northern companies.

He said:

"The C. B. & Q. will be assured of, what it does not now possess, a permanent connection by the shortest line with the great northwest, rich in minerals and lumber, with its markets for agricultural and other products, and with the commerce of the Pacific Ocean by way of Puget Sound and the Columbia River. On the other hand, the northern roads will be assured of a permanent connection by the shortest line with the agriculture and manufactures of the middle west, and the markets to be found there for the products of the north and the commerce of the Pacific. No argument is necessary to show that this assured permanency is of the greatest importance to all of the interests concerned, the people as well as the railroads."

"The whole effects of the combination will be beneficial. Look at a map and see how the lines of these corporations fit into and supplement each other. And when doing so it will interest you to trace, and compare with these railroads of today, the line of march of Lewis and Clark, who took possession of

the Louisiana purchase for the government of the United States a hundred years ago."

Since 1901, the Burlington has secured control of the Colorado & Southern, an important system of 1,820 miles, and has rebuilt and extended its Illinois system into the southern Illinois coal fields, thus developing a large coal business.

The strength of the Burlington is drawn from the rich and highly productive region in which it was wisely located by the promoters, and the enterprising and progressive population of the States in which it is fortunately situated. Among the many features which have made it one of the most successful railroads, are the live stock industry, the grain industry, the coal industry, and the beet sugar industry.

W. W. BALDWIN.

GLEANINGS FROM CURRENT PERIODICALS

Mississippi Valley Source Material.—The Year Book of the Carnegie Institution of Washington for 1923-24, recently issued, includes a report upon historical research conducted under the auspices of the Institution and mentions works of importance to the student of Catholic history of this country. "A Calendar of Documents in Paris Archives relating to the History of the Mississippi Valley" has been prepared by Mrs. Surrey covering "material represented in the Library of Congress, material derived from series C¹¹ of the Archives des Colonies, and material from the Archives of the Ministry of War." The Calendar is now awaiting revision by Waldo G. Leland of the Carnegie Institution.

A publication of the Institution of the utmost value to the student of New Mexico history is "Historical Documents, relating to New Mexico, Uueva Vixcaya and Approaches Thereto to 1773," collected by the late Dr. Adolph Bandelier and Mrs. Bandelier, and edited by Professor Charles W. Hackett of the University of Texas. The work is to consist of four volumes of which volume one has appeared. Dr. Bandelier was a Catholic scholar and archeologist, who conducted researches into the history and customs of the Indians of New Mexico and Arizona, and was for many years before his death in 1914 engaged upon the history and archeology of Spanish America. His contributions to the Catholic Encyclopedia number more than sixty. The volume referred to contains "92 documents, almost all of them unknown hitherto, derived chiefly from the Archives of the Indies in Seville. The Spanish texts and careful translations into English are given on opposite pages. The documents include a body of sixteenth century reports relating to the services and merits of explorers and conquerors of New Spain, *cédulas* and letters relating to Indian affairs, documents relating to the colonial administration of New Spain, the founding of New Mexico and the contending efforts in that direction of Don Juan de Oñate and Don Pedro Ponce de Leon. It is not too much to say that the early history of New Mexico is to be largely rewritten in the light of these documents."

California Bibliographies.—The *California Historical Society Quarterly* for October, 1924, contains a list of sources and bibliographical books relating to California, including also guides to manuscripts and maps. The first group of titles covers lists of California

authors, California imprints and formal bibliographies of the State; the second group covers works containing bibliographical material. The list, containing as it does the titles of ninety-five bibliographies of works on California in its various aspects, is thus a clue to a vast amount of material of value for the intensive study of California. The author, Willard O. Waters, as one of the librarians of the Huntington Library, San Gabriel, has had excellent opportunities for research in this field. The December issue has a monographic article covering nearly one hundred pages, entitled "California Voyages, 1539-1541." It consists of translations of the original narratives of voyages by Francisco de Ulla, Hernando de laAareon, and Francisco de Bolaños, edited by Henry R. Wagner. The stories of enormous treasure obtained by the Spaniards from Peru in the early sixteenth century excited the Spanish authorities in Mexico to send out expeditions northward in search of riches. Ulloa's expedition was sent by the Viceroy to discover if possible the so-called Seven Cities. Mr. Wagner holds that, contrary to the usual tradition, Ulloa returned from his expedition, which ended in a shipwreck and capture of his men. Eight early maps are reproduced. Alarcon sailed up the Colorado River gathering information about the Indians. Bolaños commanded an expedition sent out by Mendoza and "reached some point on the west coast of the peninsula of California, possibly two hundred miles north of Magdalena Bay." The "Declaration" made by Juan Fernandez de Ladrillero, pilot of the Bolaños expedition, describes the country, its harbors, and the native inhabitants.

Oñate's Colony in New Mexico.—A writer in the January, 1925, issue of the *Quarterly Journal* of the University of North Dakota, Mr. George P. Hammond, instructor in American history there, makes use of material recently found in the Archivo General de las Indias, Seville, bearing upon the desertion of Oñate's colony in New Mexico in 1601. Juan de Oñate, appointed governor of the newly acquired province of New Mexico, departed February, 1598, after some two years' delay, to take possession of the new region. "Leaving the Conchos on his right, Oñate struck out boldly through unexplored country and reached the Rio Grande late in April. He had opened a new and direct trail to New Mexico [from San Geronimo in northern Mexico]. At El Paso the river was forded and then the march continued up stream. After visiting most of the pueblos, Oñate early in August established his headquarters in Caypa, rechristened San Juan. It remained the capital until some time before Christmas, 1600, when San Gabriel, founded west of the Rio Grande, became the new

capital." A manuscript map in the Ayer collection of the Newberry Library, Chicago, shows the places named above under the names, "Yanqin," identified as San Gabriel, west of the present Santa Fé on the opposite side of the Rio Grande, and San Juan, east of the river and north of Santa Fé. Having established the colony, Onate set out June 23, 1601, on an expedition north-east to Quivira; and it was during his absence that a sedition broke out which led the colonists to desert the post and return to Mexico. "Early in September, 1601, they had held a public meeting in the church. It was attended by the officers, soldiers and five of the [Franciscan] missionaries,—Fathers San Miguel, Zamora, Izquierdo, Peralta and Damian Escudero, the latter a lay brother. The gathering was held in order to draw up in proper form the reasons for deserting. Father San Miguel testified that he had seen many pueblos entirely deserted because of fear of the soldiers and the cruelty practiced by them when coming to rob the natives of their food. Remonstrances against such injustice had availed nothing because 'the land is so poor and so miserable that the governor has not been able to remedy' the situation." There were mutual recriminations. The lieutenant governor of Peñalosa seems to have sanctioned the proposal to abandon the colony, and in September or October, 1601, most of the colonists departed for Santa Barbara in Mexico. The writer makes no reference to the Bandeliers' monumental work, "Historical Documents relating to New Mexico, Nueva Vizcaya and Approaches thereto to 1773," edited by C. W. Hackett, of which volume one has appeared (Washington, 1923).

See of Gardar, Greenland.—"The Buried Past of Greenland" is the title of an article written some weeks ago for the *Nation* by Paul Nörlund, who speaks from his own experience of archeological research in Greenland in 1921, undertaken for the Danish Commission for the Scientific Investigation of Greenland. In A. D. 1000 Eric the Red, an outlaw of Iceland, founded at Julianehope and Godthope on the fiords of South Greenland a free political colony which maintained its existence for more than 250 years until in 1261 it surrendered to the Norwegian crown. "The sites of their farmyards, undisturbed by the ravages of time, are still to be found beneath the sod and the willow copses. According to a topographical description dating from the fourteenth century the settlements consisted of about 300 farms, two cloisters, and sixteen churches, one of which was the cathedral at the episcopal residence of Gardar. The sites of most of these are now known, thanks to a charting carried on by both skilled

and unskilled persons for more than a century and a half; and on the basis of excavations in both Greenland and Iceland made by Captain Daniel Bruun it has been proved that the Greenlandic dwellings corresponded to the old Icelandic dwellings of the Saga period. One find of much importance in the excavations in Greenland has been the clothing used as shrouds for the dead. Very little actual clothing of the middle ages has been found hitherto; but some of the styles exhibited in frescoes and sculpture can be compared with these Icelandic shrouds, whose preservation is due to being frozen to the skeletons. Christianity was introduced into Greenland by Leif, son of Eric the Red, who had visited Norway in 999. The diocese of Gardar was ruled by a line of sixteen or eighteen bishops up to the beginning of the fifteenth century. It is a curious fact, according to the Catholic Encyclopedia, that "the first Arctic expedition was undertaken in 1206 under the guidance of Catholic priests" (art. "Greenland").

The story of this mediaeval Catholic church has been written up by several Catholic writers: By Bishop O'Gorman in the *Catholic University Bulletin*, "The Mediaeval American Church," vol. 1, 1895, p. 415-427, basing this, "the first synthetic account in English of the rise and fall of the Church in Greenland," upon the Flatey Book and upon the collections of documents in facsimile edited in 1893 by an American Catholic scholar, T. C. Heywood, then connected with the Vatican Library. These documents, with a translation, have been reprinted in the *Catholic Historical Review* (Vol. 3, 1917-18, p. 210-227). "Their contents show that the Roman authorities had an intimate knowledge of the Church in Greenland; and an examination of the Archives and of Drontheim may prove the existence of many more manuscripts on the subject."

Portrait of Jacques Cartier.—In a brief contribution to the *Canadian Historical Review* of June, 1925, H. P. Biggar gives his reasons for thinking that no authentic portrait of Jacques Cartier exists today. There are three portraits known: the first, preserved in the town hall of St. Malo, France, and used in Francis Parkman's works, was painted in 1839 by F. Riss; the second is said to have once existed in the Bibliothèque Nationale at Paris, but is not now to be found there; the third portrait appears as one of many colored plates engraved by Massard, born in 1812. "A comparison of any of Massard's portraits, with authentic portraits of the same person, shows great dissimilarity."

Life in Cahokia, 1800.—"The Mission House of Cahokia and its Builder, Nicholas Jarrot," is the title of a paper in Transactions of the Illinois State Historical Society for the year 1924, written by Margaret E. Barr. Among the Frenchmen who entered the Illinois country after the close of the American Revolution was Nicholas Jarrot, who married for his second wife Julia Beauvais of Ste. Genevieve, formerly of Kaskaskia. "The Beauvais were among the most influential families in Kaskaskia. In 1765 a member of this family had owned eighty slaves and had furnished to the royal magazine eighty-six thousand weight of flour which was only a part of one year's harvest" quoted from Alvord, *The Illinois Country*, p. 216). Jarrot, now well to do, built himself a brick house. "All the bricks had to be made on the place. In 1799 the work commenced and continued until 1806. During that time the window panes had been sent for from France. There were no iron nails, wooden pins were used where they were needed" (quoted from Sibley Letters). The house was a two-story and attic structure, with a large hall extending the length of the house and ballroom across the front of the second story. The walls rested upon black walnut timbers laid upon bedded charcoal above sand and gravel. The walls were eighteen inches thick. "The hall became the center of the life of the house. Here before the huge fireplace on the western wall guests were received, while the children peeped over the railing of the stairs to see who had come. This hall was used as a dining room and a slave stood at each end with a huge fan to keep the flies from annoying those in the room" (ib.) "The amusements of Cahokia in the early years of the nineteenth century were much the same as those of the other French settlements. The Church had a large share in the social life of the community, as well as in the spiritual. After a prayer had been said at Mass [to] the patron saint of the particular feast day, the usual procedure was to dance. A traveller wrote: "The balls are usually opened at candlelight and continue until ten or twelve o'clock the next day. One of the pretty customs of the Christmas Mass was the choosing of young maidens of the congregation to take up the collection. Shrove Tuesday was Pancake Tuesday. At the parties on Tuesday night the French pancakes, piled high and cut like cake, were served. Those pancakes were as thin as paper and were made from sweet milk. This was almost the last event before Lent, as the next day—Ash Wednesday—at prime every one went to church to have the priest sprinkle ashes upon their foreheads." Space forbids quoting further from the interesting details, gathered by the author from many books of travel, showing the mode of life in Cahokia in the early nineteenth century.

Blessed Virgin in Greenland Inscriptions.—The organ of the Danish Commission conducting the Geographical and Geological Explorations in Greenland, entitled, "Contributions relating to Greenland," contains in its latest volume (Copenhagen, 1924) an article, "Interpretation of the Runic Inscriptions from Herjolfsnes," by Professor Finnur Jónsson. "It is a well known fact," he writes, "that runic inscriptions have formerly been found in Greenland, carved partly on stones, partly on wooden crosses. Two such crosses, bearing the inscriptions 'Maria' and 'Maia,' were found on a former occasion at Ikigait, the old Herjolfsnes churchyard." Herjolfsnes is a headland on the southern shore of Greenland, near Frederikstal. Recent excavations at Herjolfsnes (1921) have brought to light other runic inscriptions on other small wooden crosses placed in coffins, some of which read as follows: "God the almighty guard Gudleif (a woman) well." "Torleiv made this cross in praise and worship of God the almighty." One cross has only the name "Maia," which Prof. Jónsson thinks is a mistake of the carver for "Maria," "i. e., an invocation of the Virgin Mary to protect the grave and the dead person and secure to him eternal salvation." Following an invocation to "Maria," we find "Michae[l] owns me, Brigit," which the author interprets as meaning that the Archangel Michael has me, Brigit, under his special care. Another reads: "Mary, Eloi, John (the Baptist), Jesus my God, Father, Son and Spirit." On one limb of a cross we read: "May Jesus Christ help," and on the other limb, "Christ was born for us." The author states in conclusion: "There is a religious note sounded in these old inscriptions dating back 600 years. But the spirit is the same that we meet with, for instance, in the old Icelandic poems. Men feel their dependence on a higher power and try to secure its good will and protection, not only for the person hidden away in the earth but for the survivor (the carver of the runes). Also the dominant rôle played by the Virgin Mary in the inscriptions agrees well with what is known from Iceland, for instance from the poem *Lilja*. In point of time these inscriptions are not far removed from this poem. For they all date from about 1300." The carvers of the inscriptions he believes to have been priests who composed them for the laity in Latin and Icelandic. The Icelandic poem referred to has been translated: "*Lilja* (the Lily), an Icelandic religious poem of the fourteenth century, by Eystein Asgrimsson, regular of the Monastery of Thykkviber [or Holyfell]. Ed. with a metrical translation, notes and glossary by Eiríkr Magnússon" (London, 1870). A copy is in the Newberry Library, Chicago.

One verse reads:

“With loving kindness, Mary, deign
My heart to fill, as I would fain,
That, if I might still farther bring
My lay, the praise therein should ring;
But higher praise, in verse made
On Christ’s dear Mother could ne’er be said,
Than that thou art by God alone,
O May, in purity outshone”—Lilja, stanza 95.

Catholic Slaves in Louisiana.—What were the practices of slave-owners in regard to the religious duties of slaves in Louisiana during the Spanish and French periods? An article entitled “Slavery on Louisiana Sugar Plantations” by V. Alton Moody, in the *Louisiana Historical Quarterly* for May, 1925, says of the religious life of the slaves: “The early French and Spanish law enjoined the observance of Sundays and holidays; masters were forbidden to work their slaves on those days in any field or at any other heavy labor.” (Edit du Roi. Paris? 1724. Art V) “After the purchase of Louisiana by the United States, masters were still prohibited from requiring their slaves to work in the fields on Sunday unless they paid them for it.” (Acts of the Territory of Orleans, 1806-07, June 7, 1806) “In addition to Sundays a large part of the planters gave their slaves Saturday afternoons to cultivate their own crops. A few gave all of Saturday when not behind with plantation work.”

“The Ursulines arrived in New Orleans August 7, 1727, and were soon recognized as a power for good in the colony. . . . Especially did the colored women and young girls console them by a radical change in their morale, so corrupt till then. . . . On all Sundays and feast days religious instruction was given to colored persons. Several hundred of them regularly assisted at these instructions. After the instruction they repaired to the Church to recite the beads.”

WILLIAM STETSON MERRILL.

Chicago.

OUR EARLY HISTORY

PRIEST CHANGES IDEAS ABOUT ST. LOUIS

Rev. Gilbert J. Garraghan, S. J., Professor of Historical Method at St. Louis University has just returned from a sixteen month stay in Europe, which time was given over to research work in foreign Archives, particularly those of Paris and Rome. Father Garraghan's explorations were limited to the period of the American Revolution and he has made several discoveries of unedited documents, which promise to throw new light on those important days, when our country was in the making.

One discovery, which is worrying St. Louis historians, was that of a map, bearing the date 1700; and showing the City of St. Louis situated, as it is today, at the junction of the Mississippi and Des Peres rivers. The difficulty arises from the date on this map. For Laclède and his son-in-law, Choteau, to whom history has ordinarily assigned the honor of establishing Missouri's greatest city, did not set foot on the present site of St. Louis until 1764.

Father arraghan promises an explanation, in the near future, which will satisfy all interested in his unique discovery. His many friends, among Catholic historians of America, are highly expectant of the products, which they foresee, as a result of the studies of St. Louis University's well known historic writer who has already produced several books.

His works on the beginnings of Chicago and Kansas City have been given the highest praise, all over the country, for their deep interest and scholarly precision.—*New World*.

MISCELLANY

FOREIGN HISTORY NOTES

CENACOLO CONCEDED TO ITALIAN FRANCISCANS

BY JOHN GUNTHER

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Rome, Italy, October 19.—What has been known as the “cenacolo” (supper) dispute involving the rival claims of various governments to the place where Jesus celebrated the last supper has been settled, according to definite information given to the correspondent of The Daily News. This decision when officially announced will solve one of the most important international religious questions, ending a dispute that goes back ten centuries and at present involves Italy, Great Britain, Turkey and Spain.

The ecclesiastical settlement now made gives the jurisdiction to the Italian Franciscans, but the political adjustment will probably be referred to the league of nations.

The story of the “cenacolo” (supper room) is steeped in both romantic legend and divine significance. The “cenacolo” is on the site of a building in Palestine, where Jesus said farewell to the apostles at the last supper and where the “Holy Spirit” descended on the day of Pentecost.

TURKS CONTEND FOR SPOT

The first great complication arose from the fact that the Turks as well as the Christians venerated the spot. The Turks asserted that the same site concealed the tomb of David, who, like Abraham, is a Mohammedan as well as Hebraic prophet. The Christian basilica, built on the site in the tenth century, was one of the chief points in the struggle during all the crusades. It was won alternately by Moslems and Christians, for both of whom it has the highest religious and romantic association.

In 1333 King Robert of Naples succeeded in buying the cenacolo from the Turks on agreeing that it should be venerated perpetually. King Robert intrusted the task to the Franciscan friars, who restored two chapels and guarded the sanctuary for a century and a half.

FRANCISCANS RESTORE BASILICA

The Franciscans set about further restoration of the basilica, which had crumbled to dust, but in 1452 the Turks invaded the district in the name of the Prophet David. Thereupon another series of combats began and continued for a century. From 1551 until 1917, when General Allenby captured Jerusalem the cenacolo remained in the hands of the Turks.

Meanwhile during a thousand years the place of the last supper has been venerated in legend, dogma and art. Leonardo da Vinci's most famous painting is that of the last supper at the cenacolo.

After the world war the dispute broke out afresh each year, especially at Easter time, with fighting and bloodshed, the British being unable to protect the site from occasional scuffling by pilgrims, who are mostly Mohammedans.

TURKS, JEWS GRANTED ACCESS

Four countries are now trying to straighten out the matter, the Turks because of the tomb of David, Great Britain because of its political hegemony, Spain because the original Franciscans were Spanish, and Italy because its king is a descendant of the early king of Naples. As revealed to the correspondent of *The Daily News* the ecclesiastical claims have now been settled by granting control of the site in perpetuity to the Italian Franciscans. They must always be accompanied by one Spanish friar, who must permit Turkish and Jewish pilgrims to have free access.

The political claims have not yet been settled, but Great Britain and Italy will probably agree to submit the matter to the league of nations, whereupon the rule of the Franciscans will go into effect.

COLUMBUS DAY IN ITALY

(By Associated Press)

Padua, October 17.—The Italian government's decision to declare October 12 a national holiday had the double motive of honoring in a fitting manner the discoverer of the American continent and of combating the tendency to discredit the Italian nationality of Christopher Columbus.

Dr. Camillo Manfroni, prominent professor of history in the University of Padua, is behind a movement to hold demonstrations in all the Italian schools and public institutions, both in Italy and abroad, to refute arguments particularly that Columbus was a Spaniard.

"Until a few years ago," said Dr. Manfroni, "the fact that Columbus was born at Genoa was so universally established that too little attention has been paid to the contentions of Spanish 'historians' that the great navigator was a native of Spain. But now, the movement to uproot historical facts that have stood undisputed for centuries has become so general, claiming as adherents some of Spain's most erudite men of learning, that it can no longer be ignored."

Dr. Malfroni believes, however, that the movement can be effectively silenced, and the proper celebration of Columbus Day he believes to be one of the best ways to start.

ARCHEOLOGICAL FINDS IN AFRICA

By MSGR. ENRICO PUCCI

(Rome Correspondent, N. C. W. C. News Service)

Rome, September 21.—How an apparently trifling discovery made during the routine of parochial duties led to the remarkable archeological revelations concerning the early Christian times of Northern Africa was related here by Father Delattre of the "White Fathers," who was in Rome recently with a Holy Year pilgrimage. When the pilgrimage of which he was a member was received in audience by the Pope the Sovereign Pontiff took the occasion to praise Father Delattre in public for his remarkable scientific achievements.

Going back to a time fifty years ago when he was a young priest working in Northern Africa under the direction of the famous Cardinal Lavigerie, then a Monsignor, Father Delattre told his story of the insignificant beginning of the great discoveries which have attracted world-wide attention. One day, he said, while he was crossing a field to visit a sick parishioner he noticed a stone fragment bearing the Latin letters "Euge . . ." While he was examining the fragment one of the Arab children accompanying him said:

"Father, if you like these stones, there are a lot of them in this field."

CHILDREN BROUGHT HIM INSPIRING STONES

The priest instructed the children to collect all of the stones they could find and then continued on his way. Returning when the sick call was completed he found that the children had collected fourteen fragments, all bearing phrases indicating that they came from an early Christian cemetery; such phrases as "in pace," "fidelis," etc. Further investigation showed him that the entire field was strewn with similar stones and in a few days he had collected 1,400 frag-

ments, all lying about on the surface of the ground. Monsignor Lavigerie's attention was called to these finds and he and Father Delattre decided, that the site must be that of a Christian cemetery of the first centuries. Monsignor Lavigerie authorized Father Delattre to lease the field and begin regular excavations and research.

Bases of pillars and a semi-circular wall soon came to light and these finds were brought to the attention of the famous Archeologist Giovanni Battista di Rossi, who declared the excavators had found the site of a great Christian Basilica. Encouraged they continued their excavations and soon had uncovered the entire outline of the ancient church, 66 meters long, 45 meters wide, and with nine naves divided by eight rows of columns. It was of the type of architecture found in many Mohammedan mosques in Northern Africa and Spain—in fact it is from early basilicas such as this that the Arabs copied their mosques. Altogether, about 20,000 fragments of the basilica were uncovered, all bearing inscriptions of one kind or another, but, strange to say, the name of the basilica itself has never been determined. One theory is that it was called the "House of Charity," based on the modern name of the district "Damous-el-Karitea," which some believe to be a corruption of the Latin "Domus Charitatis." The theory is not, however, generally accepted.

CHURCH IN WHICH ST. AUGUSTINE PREACHED

It was in another field nearby that the finding of similar fragments led to the excavation of the ruins of the so-called "Basilica Majorum," in which St. Augustine preached and where were found the tombs of Sts. Perpetua and Felicitas, Saturus, St. Saturninus, St. Revocatus, and St. Secundulus, together with inscriptions telling of their martyrdoms.

Still another Basilica has been brought to light in this territory. It was a large edifice near the seashore with seven naves, an atrium, and funeral chambers. It is believed to have stood near the place from which St. Augustine embarked for Italy, leaving his pious mother, St. Monica, mourning. From this belief has originated the name given to the reconstructed edifice, "St. Monica's Tears."

Father Delattre's discoveries have brought him world-wide recognition as a scientist and many honors have been bestowed upon him. The French Government has made him a Chevalier and an Officer in the Legion of Honor and his fellow scientists have made him a member of the Institute of France. His discoveries are not limited to Carthage nor to evidences of Christian civilization only. He has also found valuable traces of Egyptian, Etruscan, Greek, Hebrew, Roman,

and Punic, antiquities. Among the Punic monuments are four sarcophagi, one of which, colored and of extraordinary beauty, is that of a pagan priest of Carthage. He has also found a cemetery dedicated to the priests, priestesses and magistrates of Carthage and the ruins of an amphitheatre, now being uncovered, will, it is expected, yield further valuable discoveries.

DEVOTION TO BLESSED VIRGIN INDICATED

One of the notable results of the excavations in Northern Africa, in so far as they relate to early Christian times, is the light they throw upon the devotion to the Blessed Virgin held by the Christians of those days. The image of Mary and invocations to her appear frequently. She is appealed to sometimes with the classic invocation, "Sancta Maria adjuva nos," and sometimes with the Greek title of Mother of God, "Teotoke." One of the finest monuments uncovered is a marble bas relief of the fourth century showing the Virgin and Child.

Father Delattre's visit to Rome has served to call attention to the approaching celebration of the centenary of the birth of Cardinal Lavigerie. The Pope will write a letter commemorating that event, it has been announced. The subject of the excavations in Northern Africa has attracted considerable attention among Americans, inasmuch as the research work has been very largely financed from that country through the efforts of Count de Prorok and others.

USE OF QUININE, KNOWN AS "JESUIT POWDER," LONG OPPOSED BY PROTESTANT PHYSICIANS

Ancient America's contribution to civilization is presented in an article by Herbert Joseph Spinden, printed in the August issue of the *Forum*. The author, a well-known anthropologist, makes out a much better case for the American Indians than those, who are not acquainted with the achievements of the Mayas, and other native nations who attained to considerable culture, realize.

Corn, at present one of the world's greatest staples, was domesticated by these early Americans. "Hundreds of fixed kinds of maize, adjusted now to dry land, now to wet," Prof. Spinden writes, "ranged in ancient America from the mouth of the Rio de la Plata to the mouth of the St. Lawrence." Then there was cotton, which, although known in other hemispheres, did not become an important fiber until the long American staple, cultivated by the natives of America, was introduced into Europe. "It is very clear," says this scholar, "that the industrialization of cotton in English factories was the first move in our present Mechanical Age and it was the old civilization of America that furnished the necessary product." Rubber, too, unknown to Europe before the discovery of

America, the Spaniards found in use among the Indians as early as 1540. Then there is quinine with its invaluable properties. The "white man's burden" would have become unbearable long ago, except for our knowledge of the preventive and curative nature of the Peruvian bark.

"If the Countess of Chinchon," writes Prof. Spinden, "had not experienced the curative properties of quinine in the native *Materia Medica* of Peru and spread its fame in Europe, it is far from certain that this most valuable of all medicines would have ever been discovered." What he does not say is that the introduction of "this most valuable of all medicines," which today "is taming tropical fevers and retrieving vast stretches of productive lands," was opposed because of its introduction into Europe under Catholic influence. We make the statement on the strength of an interesting remark found in Alexander von Humboldt's "Views of Nature." A chapter of this book is devoted to the Plateau of Caxamarca, in the land of the Incas, from whence the first quinine, brought to the attention of the Spaniards, was obtained. This leads the great naturalist, a Protestant, to discourse on the tree, from which the bark is obtained, which yields quinine, and also on the early history of quinine in Europe, where it first became known as "Countess Powder," after the return of the Viceroy mentioned to Madrid in 1640. Later the name was changed to Cardinal or Jesuit Powder, since Cardinal De Lugo spread the knowledge of its curative virtue, while the Jesuits were credited with being interested in procuring and sending it to Europe. Which reminds one that, while they brought the first orange trees from China to Portugal, and so helped transplant that valuable fruit to Europe and America, they also materially assisted the first settlers in Canada, and even in some parts of our country, by calling attention to the gin-seng which they found growing wild on this continent, while they knew that in China it was considered the most valuable of all medicinal plants.

However, according to Alexander von Humboldt, a new remedy, bearing so terrible a name as "Jesuit Powder," was not welcome to Protestant medical men. "It is hardly necessary to remark," says the noted traveler at the end of his chapter on the Countess of Chinchon, "that the hatred for Jesuits and the religious intolerance of Protestant physicians had something to do with the protracted quarrel regarding the usefulness or the injuriousness of the Peruvian bark."

So we have here another proof of the unwillingness of Protestants to accept a great boon, the most noteworthy case being the long drawn out rejection of the Gregorian calendar, emanating from a Catholic source. Because of this stupid intolerance, it ultimately became necessary to change the date of George Washington's birth from February 10th to the 22nd. At the time of his entry into this world, the Colonies, as well as England, still used the old calendar, as introduced by Julius Caesar, instead of the "Papal innovation." It took the English two hundred years to live down their prejudice and bring their calendars "up to date"!

C. B. of C. V.

The Mother Church of the Middle West, by C. H. Morrison, S. J.—The mention of Florissant usually brings to our minds the picture of the sturdy walls and glistening white tower of the Jesuit Novitiate as it sits upon its knoll, and gazes far off down the valley, truly the "Heart of the Province," and dear to the memory of every Missouri Jesuit. But the name has attached

to it more, both of history and of legend, than even the Novitiate with its hundred years of traditions embraces. The parish church of St. Ferdinand, still doing full duty in the village of Florissant under the charge of two of our Fathers, was busily at work even before the establishment of the Novitiate, and must be considered the very mother of Catholicity in the Middle West. It is the oldest church edifice in the state of Missouri, if not the oldest in the territory between the Mississippi River and the Rockies, and has been the witness of over a century of eventful history. In memory of this devoted service, and in token of the gratitude of the Catholics of the Middle West, the Fourth Degree Knights of Columbus of St. Louis will place a commemorative tablet on the church Sunday, June 14.

The little church is intimately linked with the early history of two important forces in the development of Catholicity in the Mississippi Valley, the Jesuit Fathers and the Religious of the Sacred Heart. As the heroic little band of Sisters were first in the field, we shall rightly begin by speaking of them.

The canonization of Mother Barat on May the 24th of this year is sure to arouse interest in all her early foundations, and Florissant, which always held a high place in her affections, should come in for its share. The founding of the convent at Florissant which was to become the first novitiate of the Society of the Sacred Heart in the United States was carried out by Mother Rose Philippine Duchesne, a woman of intrepid courage, and great holiness. She has already been declared Venerable, and Pope Pius X on December 9, 1909, signed the decree introducing the cause of her beatification and canonization.

The nuns first established themselves in St. Charles across the Missouri River, but within a year were forced by circumstances to remove to Florissant. Two years after arriving in Missouri Mother Duchesne assisted Father Charles De La Croix, a diocesan missionary priest, in planning and erecting the little brick building which, with some improvements added half a century later, constitutes the present church of St. Ferdinand. The church, in accordance with Mother Barat's express wishes, was dedicated to the Sacred Heart of Jesus, being the first one so dedicated west of the Mississippi River. St. Francis Regis and St. Ferdinand are but secondary patrons. The saintly foundress, Mother Barat, had been loath to part with her eldest daughter, but at length in the spirit of St. Ignatius sending St. Francis Xavier to India, she bade her a long farewell with the words, "If in the country where you are going you were to do no more than erect one altar to the Sacred Heart of Jesus, it would be enough for your happiness in eternity." From her convent adjoining the church, Mother Duchesne refounded the abandoned house of her order in St. Charles, and established those in St. Louis, and Grand Coteau, Louisiana.

Two years later in June, 1823, the little church extended welcome hospitality to the pioneer band of Missouri Province Jesuits coming under the leadership of Father Charles Van Quickenborne to establish a novitiate and evangelize the Indians. Immediately after their arrival, Father De La Croix gave over the charge of the church to Father Van Quickenborne, and from that day to this the succession of Jesuit pastors has continued without interruption for over a hundred years.

For six days, while they were waiting to take possession of the farm, whose two poor log-cabins stood on the very site of the five great buildings of today, the Jesuit priests, scholastics, and brothers, who numbered twelve in all, were boarded and lodged by Mother Duchesne at Florissant on the grounds of the church and convent. Thus may St. Ferdinand's claim a share in the foundation of the novitiate, and in all the good which hundreds of Jesuit missionaries, preachers, writers, and educators, trained at Florissant, have caused to flow forth in numberless streams to irrigate and render fertile the vast mid-western field of the Church in America.

The year 1824 saw the establishment, in close connection with the church, of an Indian school for girls, taught by Mother Duschene's nuns, and intended to supplement the work of the St. Francis Regis Indian school for boys opened by the Jesuit scholastics at the Novitiate. This was the first successful attempt to organize a Catholic Indian school in the United States.

Over and above its intimate connection with the Novitiate, however, this "Mother Church of the Middle West" has had work of its own, enough for any parish to glory in. Its first pastor, Father Van Quickenborne, became a tireless and successful missionary among the Indians of southwestern Missouri and southeastern Kansas. It sent spiritual aid, too, to the ever growing settlements of pioneers in Missouri, Illinois, and Iowa. In 1835 Father Van Quickenborne visited Dubuque, and Keokuk, Iowa; Galena, Edwardsville and Springfield, Illinois; and in the same year performed the earliest recorded baptism and marriage ceremonies on the site of the future Kansas City, Missouri. The records of these apostolic journeys are preserved at St. Ferdinand's.

Not satisfied with the work thus sponsored, the devoted little church, longing to spread farther and farther the reign of Him Who dwelt in its tabernacle, fired with its zeal the heart of the most famous of American Indian missionaries, Father Peter De Smet, who was ordained priest within its walls in September, 1827, by Bishop Rosati of St. Louis. Going forth with its blessing, an ever cherished recollection, Father De Smet labored strenuously in the great vineyard of the west. He carried the knowledge of Christ first to the Pottawotamies of Council Bluffs, then crossing the Rockies, he penetrated to the Flatheads, Nez Perces, and Blackfeet of Montana and Idaho. His last great mission took him among the mighty Sioux, the "Lords of the Prairie," whose descendants are still the spiritual children of the Blackrobes at the Holy Rosary and Pine Ridge Missions of South Dakota.

Such are a few of the deeds by which St. Ferdinand's of Florissant has earned its title, "the Mother Church of the Middle West." Viewed by the passerby as it stands far back from the road, the little brick church looks commonplace enough, but history is eloquent in the recital of its past. Something of its former glory returned to it on the occasion of the centenary celebration of 1921.

The centenary, however, is past, and another will not be celebrated soon. St. Ferdinand's is out of the main current of the Catholic development of today, but it has not yet fulfilled its mission. It must live on to perpetuate the past, and to communicate to the brethren and successors of Van Quickenborne and De Smet that spirit which, as it formed the first, must continue to animate to the last the Jesuits of the Missouri Province.

University Chapel Consecrated.—On June 8, 1925, Cardinal Mundelein dedicated the beautiful chapel at St. Mary of the Lake. A press report reads as follows:

Prelate, priest and laymen joined yesterday in a spiritual and temporal memorial to Lieut. Edward Hines, Jr., who lost his life in France during the world war, when George Cardinal Mundelein consecrated the new \$500,000 chapel at St. Mary of the Lake Seminary at Mundelein. The chapel was presented to the archdiocese of Chicago, and to Cardinal Mundelein, by Mr. and Mrs. Edward Hines, as a memorial to their son. Six bishops, twelve monsignori and a large number of clergy and laity were present at the ceremonies which began at 6 o'clock.

Cardinal Mundelein, in accordance with the ancient rites of the Church, first consecrated the exterior of the church. Kneeling in prayer before the doors, while the seminary choir of sixty-five voices chanted the penitential psalms, he then arose and walked three times around the edifice, blessing the walls.

Returning to the front, he knocked three times at the doors, which were opened, and the prelate and his assistants passed down the main aisle to the sanctuary. With his crozier, the cardinal traced in ashes scattered in the aisle the characters of the Greek and Latin alphabets.

The interior of the church and the main altar was then blessed by his eminence, while the Rt. Rev. Alexander J. McGavick, D.D., bishop of La Crosse, Wis., and the Rt. Rev. Edmund M. Dunne, D.D., bishop of Peoria, consecrated the two side altars.

At 11 o'clock, a procession of the clergy, preceded by the vested choirs of Quigley Preparatory Seminary and St. Mary of the Lake Seminary, entered the church for the pontifical Mass, sung by the Rt. Rev. James A. Griffin, D.D., bishop of Springfield. Assisting clergy were the Rt. Rev. James Horsburgh, deacon of the Mass; the Rev. John Doody of Quigley Preparatory Seminary, subdeacon; the very Rev. Mons. D. J. Dunne, the Rev. Francis A. Ryan, assistant chancellor, and the Rev. Joseph Morrison, master of ceremonies.

Also present in the sanctuary were the Rt. Rev. Peter J. Muldoon, bishop of Rockford, and the Rt. Rev. Henry Althoff, bishop of Belleville. The sermon was preached by the Rt. Rev. Francis Clement Kelley, bishop of Oklahoma. Cardinal Mundelein, garbed in the red "cappa magna," or great cape, and red biretta, attended by four pages, occupied the throne at the left of the sanctuary.

Mr. and Mrs. Hines, their son, Ralph, and close relatives occupied the front pews. The new chapel is the last link in the chain of buildings comprising the seminary, representing in all a total investment of nearly \$8,000,000.

The chapel is consecrated under the patronage of the Immaculate Conception.

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